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# WORLD DOMINION

## and

## THE WORLD TO-DAY

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In Devil's Island

New Day for Australian Aborigines

Christian Home Movement in Burma

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Christian Work Camps in India

The Gospel to a Rural People

Through Chinese Eyes

PRINTED IN GREAT BRITAIN

"He shall speak peace unto the nations: and His dominion shall be from sea to sea."—Zechariah 9:10

# World Dominion and The World To-day

## An International Review of Christian Progress


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# WORLD DOMINION

## *has a*

## *FIVE-POINT POLICY*

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To create and stimulate interest in evangelism; to support evangelistic efforts, and, as far as possible, to meet strategic opportunities which survey reveals.

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(2) To the Bible as the final authority in Faith and Practice.
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# WORLD DOMINION

and

## The World To-day

*An International Review of Christian Progress*

**Vol. XXXI. No. 6** **November-December, 1953**

**EDITORIAL**

# Colour, Chaos, and the Churches

IT is a sign of the times that the topic of racial and ethnic tensions has been chosen as one of the six themes to be discussed at the forthcoming assembly of the World Council of Churches to be held in the United States next year. These themes are to be discussed in relation to the over-arching theme of the assembly which is the Christian hope. That the discussion should take place in the United States may also lead to significant results.

It is perhaps equally significant that some of the outstanding work on race relations from a more theoretical point of view has been done by UNESCO (the United Nations Educational, Scientific and Cultural Organization) and that the United Nations Assembly has insisted on discussing race relations in South Africa which the government of the Union regards as a purely domestic issue.

The churches are not alone in their concern for the critical nature of the situations in South Africa, Central Africa and in other places. It may even be doubted whether this concern is not too late, that neither secular nor ecclesiastical organizations can do much with a conflagration already ablaze which they have in the past helped to ignite. Nor can it be doubted that there are men of good will and some others of more doubtful bona fides whose active concern for race relations only helps to increase the blaze.

It is not that this subject is new either in political or church circles. The Japanese government raised the question in the Paris Conference of 1919 but was rebuffed. Every ecumenical gathering since Edinburgh 1910 has made some pronouncement or other on this subject, and the Roman Catholic Church has also made its position clear. The mass of documentary evidence on "what the churches stand for" in this subject is appalling by its weight, its clarity and—one is almost tempted to say—its futility. The prospect of one more statement to be issued from Evanston in 1954 merely adds to the sense of frustration.

It is true that there is some division among the churches on this subject, but the division should

not be magnified out of proportion. The position of the Dutch Reformed Churches in South Africa and that taken by some churches in the United States needs to be looked at more sympathetically than is sometimes done, in order to understand what sincere and good Christians mean. We may have something to learn from their theology, but the fact remains that this position is not the central position of the large majority of Christian churches. Those who hold that position favouring segregation or "apartness" (*apartheid*) may argue that they are living in the actual complexities of a fearful situation, but that is another matter.

The view widely held in South Africa that outsiders should not pronounce judgement on a situation which is imperfectly understood has some substance in it, and points to the real issue in race relations, both for churches and governments.

The real issue is not that the churches have not made declarations on race relations, but the appalling gap between practice and precept in this matter. Thus the National Council of Churches in the United States has made what is called a "strong" declaration favouring integration of black and white in the churches within its membership. Yet the fact remains that the vast majority of Negro Christians in the United States, well above ninety per cent. it is estimated, worship in segregated congregations. This segregation may be a legal segregation in some states, it may be voluntary or desired elsewhere, but the fact remains. It is not for us to judge, but it remains to note (what is so painfully true in this as in other matters) that words and deeds cancel each other out in our witness to the world.

It is also true that any particular situation is extremely complex, and there is every need for study and understanding of these complexities.

Nevertheless it is in the field of practice that the churches will be judged and not by their high-sounding professions. Here they must search their own organizations and practices, the temper of their missionary societies and, above all else, of their missionary propaganda. Do we say about other peoples of a different colour what we should greatly resent if they said it about us? They are saying it about us, if we judge by what we overhear. Practice is not as easy as pronouncement, and it may be here that the churches will discover (if they have not discovered it already) that simple solutions are usually bogus solutions. Such practice will be costing and the cost must be faced.

The task of the churches in this chaos of race relations is neither simple nor easy: but there is one more thing to be said. In this matter of the relations between the races it is surprising what apparently powerless individuals can do in the courtesies of daily life, in acts of kindness whose reward is sometimes quite literally incalculable. Such individual action does not take the place of large-scale action by churches, governments, and societies, but it is a reminder that the individual has an inescapable and an invaluable responsibility in human relations simply because they are human. And race relations are only one form of human relations.

E. J. B.

¶ *The work of God in a French penal colony*

# In Devil's Island

*Charles Péan*

TWENTY-FIVE years ago on the 5th of July I sailed from St. Nazaire on the *Puerto Rico* for the *Bagne*.

That word is virtually untranslatable. It carries certain overtones which few but a Frenchman can hear. "Devil's Island" is a weak and inaccurate translation, for Devil's Island is but the smallest of three islands which lie some five miles off the coast of French Guiana and was traditionally reserved for traitors to the Republic.

The *Bagne* proper dates from the middle of the nineteenth century when convicts sentenced to transportation were shipped overseas to make good the loss of manpower which followed the abolition of black slavery. This was but a variation of the ancient French custom, followed since the Middle Ages, of putting criminals to forced labour instead of shutting them up in idleness at public expense.

To attempt to summarize the history and practice of this particular penal settlement compels the omission of much, but the following points should be remembered.

A man condemned to less than eight years' penal servitude had to remain in Guiana for a further term equal to his original sentence. Those sentenced to more than seven years had to remain in the colony for life. This was intended to prevent the return of dangerous criminals to metropolitan France. Thus a man who had completed his actual prison sentence would be set free, but he had to remain within the boundaries of French Guiana and support himself. His last state speedily became worse than his first. While in prison he was sure of shelter and food, but during this second term—whether for a number of years or for life—he had to fend for himself. Idle hands quickly found mischief to do, and, subject to our first aim, which was the abolition of the penal settlement altogether, we directed our endeavours toward providing remunerative employment and simple accommodation for those men who wanted to regain the place which they had forfeited in society.

Since the turn of the present century France had been uneasy about this black spot in her colonial administration, and several writers and reformers — notably Pastor Richard, Liard - Courtois, and Albert Londres—had troubled the public conscience.

When my distinguished leader, Commissioner Albin Peyron, first sent me to Guiana, no social or charitable work existed. There was a prisoners' aid society, but this barely functioned, lacking both men and money. As the Concordat was not repudiated in the Colony, the Roman Catholic priests were regarded as government officials. A convict could not enter a church anyway: it was forbidden ground. When one died who had brought forth such fruits as might be deemed meet for repentance, the cart serving as hearse might halt at a church door from whence a priest would emerge to utter the liturgical blessing. But for the greater part these men lived

and died without benefit of clergy.

After a preliminary tour of investigation my short-term proposals fell under four main heads:

(a) A reclassification of the prisoners themselves, so that the old and hardened could no longer infect with their wickedness the young and more hopeful; (b) the abolition of *doublage,* the system referred to above; (c) the provision of workshops and market-gardens for those who wanted to earn an honest living while still compelled by (b) to live within the boundaries of the colony; (d) the commencement of a repatriation scheme to assist those who wished to return to France—also on the expiry of (b).

The long-term proposal was the total abolition of the *Bagne,* but all was to be done in the name of Jesus, whose power alone could help these men to work out their own salvation. We were not so foolish as to imagine that any of them were capable of redeeming themselves. To make good they needed the grace of God, and we who sought to help them make good needed His sustaining grace as well.

In response to public demand the Minister for the Colonies agreed early in 1933 to receive a deputation, and then expressed his willingness that this redemptive work should commence. We, for our part, never hid our colours. This was a proposal to do Salvation Army work by Salvation Army officers in Salvation Army uniform under the flag of the Salvation Army. A farewell meeting to the pioneers was held in the amphitheatre of the Sorbonne, and notable figures in French public life gathered to wish us Godspeed.

In passing, those pioneers were to have been relieved every three years, spending a year (three months in France counting as furlough) before returning to Guiana. But the second world war made leave impossible, and when at last I was able to reach the colony once more, some of my comrades had served there without a break for more than ten years.

But let me speak a little of what we were able to do in our pioneering efforts.

IN Cayenne itself we opened a hostel for discharged prisoners in the Rue Malouet, with a workshop and later a restaurant. We also leased the peninsula of Montjoly about eight miles distant, where we planned a farm as a work-camp. This soon began to flourish. "Near to nature, near to grace" is an old saw, and both crops and men prospered at Montjoly. The farm supplied the restaurant in Cayenne; much of the banana crop was exported; surplus produce found a market in the town. The farm buildings—both a bungalow for the resident officer and a large building with twenty bedrooms, each self-contained, for the men—were built by the folk on the spot.

We opened a second hostel at St. Laurent, 150 miles from Cayenne, in October, 1933. Of the pioneer party, two remained at Cayenne, two at Montjoly, with another and myself at St. Laurent.

Every day dozens of these discharged prisoners would come to our tiny office for help. Their demands were as varied as their natures, and they expected us to work miracles on their behalf. Nothing was regarded as impossible to the Salvation Army. But their

every statement had to be verified; every plea analysed. Unless we wanted our work to be discredited in the eyes of the Government, and ourselves regarded as the most gullible of men, we had to learn to distinguish between fact and fiction in the stories we heard. Some of these men had become so self-deceived that they could not distinguish between the two themselves. Some did not wish to. Nor was there one sovereign remedy for all. Each individual called for individual treatment.

Still we set to work, and set them to work as well. Some helped us to renovate *Le Presbytère,* as our house was called. Painters freshened up the walls; one man cleared the well; another constructed a bowling alley; others planted a kitchen-garden; a few were taken on the staff of the hostel to serve in various capacities. In short, the home became a moral and spiritual clinic, and at least a hundred men were under our care.

Our work was not without its humour — grotesque at times — its failures—sometimes heart-breaking —and its successes, in which the wives of my fellow-officers played no small part.

Among men who for years had been deprived of feminine company, these women officers exercised an exceptional influence. For many they were the image of a mother, a wife, a daughter or a sister. Their safeguard lay in their apostolate. Their children, too, played a part in creating a familiar atmosphere. It was not uncommon for several of these men to sit for hours on a form in the hostel gazing at the antics of the officer's two little boys.

One evening one of them was helping the Captain's wife. He came of good stock, but had drowned the child which was his by a maid in his father's house.

"Mrs. Captain," called a voice, "you're wanted upstairs."

"I'm coming," she answered. Then to the man she added, "Look after baby for me."

When she returned he was on his knees by the side of the cradle, gazing through his tears at the sleeping child. "What a wretch I am!" he sobbed. The innocence of the baby reminded him of his own sin; in the smile of the mother he saw the pardon of God.

BY 1938 we had helped to repatriate over 800 men, and in the same year it was decided that no more criminals—except certain recidivists—should be sent out and the *Bagne* would therefore gradually end itself.

But 1940 brought confusion to France. At home we lost trace of the repatriated men. Abroad our contacts with Guiana were violently severed. In the colony itself the Governor sided with Vichy, and one of the most devoted of my colleagues was unjustly made a scapegoat because some of the men fled from the settlement to join the Free French. He and his wife and children were deported to Martinique and spent the whole of the war in a concentration camp there.

The Army out of the way, the penal administration unleashed a reign of terror in some of the camps. The mortality rate which, except on the arrival of fresh shipments of men, varied between three and five per cent., rose to forty-six per cent. The officials with whom we had previously enjoyed such happy relationships, sank to lying and cruelty. Later

one was recalled home, another retired and a third died. My colleague was subsequently indemnified for the injustice done to him, but the wrong at the hands of Cæsar's friends was hard to bear at the time.

As soon as hostilities ceased in Europe, I sought a passage to Guiana, arriving there finally on Good Friday, 1946. As my coming was totally unexpected, I was able to make my way unobserved to the hostel at St. Laurent, which I reached in the evening at meeting time. Standing in the shadows I listened to the faithful Hausdorff* speaking of the redemptive message of Good Friday. With him were his cultured wife, whose English was faultless, their two boys and little Lucie, so fair, so pale, their daughter. Never had the vocation of the man of God in the *Bagne* appeared so noble as on that evening, and never was the worth of our work so triumphantly vindicated.

What was now left to do was the repatriation of the discharged prisoners still in the colony. The French Government invited us to arrange this as we deemed best and an influential committee in Paris supported our efforts.

*One of the original pioneers in 1933.

All ex-prisoners who were Arabs were taken direct to North Africa and thence conveyed to their homes, some as far as the borders of the Sahara. Europeans were brought back in groups of fifty at a time, the Government meeting three-quarters of the cost of transportation and each man one-quarter. Anyone who was destitute was assisted by the above-mentioned committee. This work continued from 1946 to October, 1952. By that time the only men left in the *Bagne* were the chronic invalids, the sick, those who had made Guiana a second home and did not wish to leave, and those who had been sentenced for a further crime or crimes committed while still serving their original sentence.

The *Bagne* had lasted a century. Now it is nothing but a story. A chapter in social redemption is closed. And when I reflect that this work of God was undertaken by a Christian group whose first appearance seventy-two years ago on the boulevards of Paris was greeted with derision and calumny, I can only praise God that He has used again the "things which are despised . . . to bring to nought things that are."

NOTE:—*The full story of Colonel Péan's great work is told in The Conquest of Devil's Island, published by Max Parrish, price 10s. 6d.*

## "WE WANT TO LIVE"

In St. Paul's Cathedral, on the 20th October, a Bible Campaign was launched at a special service. This will be followed by the holding of Bible weeks up and down the country.

An important part of the Bible Campaign is the Exhibition held by the British and Foreign Bible Society in collaboration with the British Council of Churches and entitled: "We Want to Live." On the 17th of November it will be honoured by a visit by the Queen Mother when it is on view at the Royal Exchange.

The three Bible-reading societies—the Bible Reading Fellowship, the Scripture Union, and the International Bible Reading Association, will have a special kiosk at the Exhibition. Admission will be free.

# A New Day for the Australian Aborigines

*H. M. Arrowsmith*

SOME years ago Dr. Cochrane told me of the vision which came to him one day of the world dominion of Jesus Christ as Lord and Saviour. From that vision this journal takes its name. In the growing world dominion of Jesus Christ, the Aborigines of Australia are also coming within His gracious sway.

The second world war made Australia much more conscious of the Australian Aborigines. In 1942 when the Japanese southward thrust endangered Australia, the Northern Territory became a fortress for the defence of the Continent. Thousands of Australian soldiers were then brought in touch with a dark "minority" which they found to be extremely useful. Aborigines helped in the mapping of North Australia for military purposes. They found water and camping places in hard and sometimes inhospitable country. They performed a service rather similar to that of the "Fuzzy-Wuzzies" of New Guinea.

Many an airman, Australian and American, owes his life to these black bushmen. There are many tales of lost airmen and of Aborigines who, by their unerring skill, were able to observe the tell-tale tracks of the lost and wandering white man. On these occasions the Aborigines were no rambling horde, but rather an organized unit moving to his rescue.

Their coo-ee through the silent bush, and their high-pitched voices, travel many miles. They light fires by burning the dry pandanus palms and, beating hollow trees with stones, they send their drumming noise out into the night-air. Morning comes, and they are off again. The track is found and the rest is easy. At length they find the weary man—"this white man who could fly so well but was so poor as a bushman." He asks for water. A native hits the trees with a stone, his ear pressed close to the trunk. Selecting one, he hits at a small knot near the base, and out pours a stream of water from this hollow tree. He breaks a large leaf from another tree and folds it into a cup and brings this to the weary man. Thirty-seven airmen were helped to safety by the natives on Melville and Bathurst islands alone.

This general interest in Aborigines was made more vivid because of certain outstanding Aboriginal personalities.

There was, for example, the case of Lieutenant Reginald Walter Saunders, who made history by becoming the first full-blooded Aboriginal to be commissioned in the Australian Army. Son of a Gallipoli veteran he himself joined up at the beginning of the war, taking a notable part in the Libyan, Greece, and Crete campaigns. As a sergeant in New Guinea he took command of his platoon for five months when his officer was wounded. His highest hopes were fulfilled when he graduated amongst the first 10 out of a class of 33 in a recent Officers' Training School.

"The Aboriginal does not ask for privileges," he said, "merely equal opportunities with fellow-Australians. Given that oppor-

tunity, many will succeed in walks of life not open to them now." His wife, who is also a full-blooded Aboriginal, was in the W.A.A.F. before marriage.

Then, too, there has been before Australia's eye in recent years the work of an Aboriginal artist, Albert Namatjira. Born at Hermannsburg in 1902, he lived a quiet and thoughtful boyhood in his own tribal country around the Hermannsburg Mission Station, where he learned to read and write his own language. Though he earns his living at the tasks of the white man, he adheres to the laws and customs of his race.

In 1934 Albert attended an exhibition of painting of Rex Battarbee and John A. Gardner. Greatly impressed, he sought the superintendent's aid to obtain artist's materials so that he could paint like the white man. Mr. Battarbee was consulted and Albert was given a few lessons. He soon graduated from crayons to water-colours, producing a picture of his own within a fortnight. By 1938 his Stone Age culture had given way to an amazing grasp of the rules of perspective, composition, and ability to transfer colour to paper. Lady Huntingfield opened an exhibition of his paintings in Melbourne, and within a few days all his forty-one pictures were sold. Success has come to Albert, but he still lives happily amongst his people, content to share and improve his status with the white man.

All these factors have therefore brought the Aboriginal much more into public view than before. People are now beginning to ask who these Aborigines are. What has been done for them? What still can be done?

*Who Are These People?*

WE know when the white men came to Australia. Our history-books give us very full information about this. But we do not know when the black men came. It is one of the secrets of history. But, although we cannot find out the date when they came, we can find out a number of other things which help us to understand something of the way in which they came and what they did when they came to this country.

Scientists have proved to us fairly definitely that the Aborigines came to Australia in two different groups. The first belonged to the frizzy-haired Negritic group, who gradually worked their way down southward and crossed over into Tasmania. Whether Bass Strait existed in those days we cannot say, but the Aborigines of Tasmania seem to be in a different group from those who are on the Australian mainland.

The second group which came to Australia were the smooth-haired Dravidian type and were probably of an Indian origin.

There are many very interesting things which we learn about these people. Actually there is reason for us to believe that they are a white people who, over a number of centuries, have gradually become black. For instance, an Aboriginal baby at birth is almost white. Those who study the science of races tell us that one of the best scientific tests as to racial type is found in the hair. It is most interesting, therefore, that an Aboriginal's hair is similar to the hair of white people, and not in any way like that of the Negroes. These and other facts suggest that in his origins the Aboriginal is not

very different from us after all. One very great scientist, Sir Arthur Keith says: "Of all the races of mankind now alive, the Aboriginal race of Australia is the only one which, in my mind, could serve as a common ancestor for all modern races."

SEVERAL things justify this opinion. For instance, the boomerang, which we had regarded as a weapon peculiar to the Aborigines, had its origin in Egypt, and drawings of it can be traced on some of the walls of ancient Egypt. Some burial-customs of the Aborigines come from Malaya. Then too, those who have studied the Aboriginal language, find in it several likenesses to ancient Hebrew. In the ceremonies, rituals, and legends of the Aborigines, there are many things which are similar to several of the ancient mythologies of the world of yesterday.

*Where Did They Come From?*

It seems, therefore, that these Aboriginal inhabitants of Australia came from the north country, ousted by a more vigorous and progressive people. They seem to be a group who were cut off from the general progress of mankind and gradually forced southward. Indeed, it is most likely that, when they came to Australia first, they were refugees from the North. After coming to the East Indies they were forced by stronger tribes to migrate along to the land-bridge, which probably ran from the Malay peninsula to New Guinea. Either they crossed from the Timor to the Kimberley District, or else they made their way from New Guinea across the Torres Strait to the Cape York Peninsula. They would come in rafts made of grass or bark. Many, of course, would be lost in this migration over the intervening water, but many thousands, how many we do not know, came across to this new country many thousands of years ago. The late Sir Edgeworth David once estimated that the Aborigines had first reached Tasmania 30,000 years ago.

*The Country to Which They Came*

But, when the black man came to Australia, he found that he had entered an unfriendly country. There were no native edible fruits or grains. He found no beasts of burden to do his work for him. He found no game except an occasional kangaroo. He found that there was a scarcity of water; creeks and water-holes were far apart and were often dried up in times of drought. He brought nothing with him except the dingo.

Faced, therefore, with a country that offered him no plant that could be cultivated for food, and which provided him with scanty water supplies, he had to become a hunter. He was obliged to move around seeking food wherever he might find it.

This scarcity of food largely influenced the development of many of their social customs. The food which they collected during the day was brought back to the camp and shared by all. Food was so rare that they had to share it, else some would have to go without. All possessions, though very few, were owned by the tribe. There was no such thing as private ownership of property. It is most important for us to remember this when we come to consider the difficulties which the Aboriginal

met when he came into contact with the white man later on.

Again, because he had to move around so much he became a nomad, he did not need much clothing, neither did he need much covering in the way of houses. He did not build a permanent home. The simple *gunyah* or *miamia* satisfied his need.

This continuous struggle for food was also the real reason which brought into being the marriage of young girls to the older men. This was done to ensure that when the old men became feeble and unable to find their own food they would have someone who could make sure that food would be available to them.

Many of the customs and habits of these people, which the white man so often challenged, were therefore forced upon them by the difficulties of the country to which they came. They had to adjust themselves to an unsympathetic country. Slowly but surely they found a way of life which was possible despite the harshness and barrenness of the country.

*What Has Been Done for Them?*

When the white man came to Australia there were probably 300,000 black men scattered in various places through the Commonwealth. The story of white and black friction was indeed a clash of individual property rights as against communal ownership. The hunting grounds of the Aborigines became the large pastoral leases of the white man. No attempt was made, as William Penn did with the Indians, to make a proper treaty so that the Aboriginal rights should be preserved and compensation given for the land taken over by the whites. Even the water-holes of the Aborigines were needed by the white man to water his flocks. Further and further back they were pushed. By massacre and by the poisoning of water-holes the Aborigines were killed or driven away; and now, in 1953, it is estimated that there are less than 60,000 full-blooded Aborigines in Australia.

THERE was, nevertheless, a number of painstaking and careful efforts on the part of the Church to improve the conditions of these native peoples and also to create a better spirit of understanding and sympathy towards them. The first approach to the Aboriginal question was taken by the Rev. Samuel Marsden, who, in 1814, found Governor Macquarie ready to help the Church of that day. Anglican, Methodist, Congregational, Lutheran, Roman Catholic, and Presbyterian all entered this field. In the early days there was a great deal of disappointment, and as early as 1829 Bishop Broughton referred to "the appalling spirit of nearly half a century with a Christian people that these hapless human beings continue in their original benighted and degraded state." The causes of the failure were varied. Sometimes the attitude of the white man was wrong, sometimes no industrial or vocational training was given. No Aboriginal reserves were created for the unprepared black people to go into a closer touch with unprincipled whites. Furthermore, in the majority of cases, no effort was made to learn the Aboriginal language.

Nevertheless, there has been a growing and developing achievement. Governments say that the Aborigines needed some protec-

tion from the white colonists and slowly there has emerged into a composite whole the work of Church and State in an attempt to build the Aboriginal into a wholesome place in Australian society.

THERE is occasion for much satisfaction in the new approach to this whole Aboriginal problem. The Australian Governments, both Federal and State, are now giving splendid co-operation to the various churches in an attempt to make amends for the past. The Commonwealth Government of Australia has recently announced that its ultimate policy for Aboriginal and half-caste people is assimilation into the life of the nation. These people are to be granted citizenship as a right. Realistically, however, it must be remembered that many of these people are not yet ready to enter into the full meaning of citizenship. A certain quality of apprenticeship will still be required both from Church and State before this goal is achieved.

There is room for reasonable confidence that the Aboriginal problem is being solved. In July, 1953, Professor Elkin, of the Sydney University, who is an outstanding authority on Aboriginal questions, recently returned from a tour of Arnhem Land and affirms that the Aborigines are no longer a dying race. Some of the tribes will probably die out, but overall their numbers are increasing. Many of these people are being established in occupations which will make them economically independent. The chief danger to-day is that Church and State should become complacent. The Aborigines are now at the cross-roads and the Church as a whole must give them that directive in such a way as to lead them into a social and Christian maturity.

Them also we must bring within the comprehensiveness of the world dominion of the Master.

# Queen Salote at the Ecumenical Institute

The Ecumenical Institute, at Bossey, Switzerland, on the 15th of July, had the honour of a visit from H.M. Queen Salote Tupu, of the Tonga Islands, reports the *Ecumenical Press Service*. She was accompanied by her daughter-in-law, Princess Mata'aho, by the wife of the British Consul in Tonga, and by the British Consul-General in Geneva. She was received by Dr. Visser 't Hooft, General Secretary of the World Council of Churches, and by Professor Kraemer, Director of the Institute.

Queen Salote, who is a devout Christian and a member of the Methodist Church, desired to hear about the work of the Institute, which is seeking to become a "greenhouse" for ecumenical Christians all over the world. In a brief address in the Institute's chapel to members of a theological course then in progress there, the Queen stated very simply the part which the Christian community and Christian missions have to play in the service of the Lord of the Church, in which all are one. It was, she continued, in Christ that the only solution was to be found to the problem of peace.

She added, as a personal witness to her sense of responsibility towards the Christian community, that she had, with her subjects and other Christians in Tonga, prayed for the Constituent Assembly of the World Council at Amsterdam in 1948, and that ever since she had continually interceded for the work of inter-church understanding in the world. In conclusion, she spoke directly to her "brothers and sisters here present," urging them to be truly valiant Christians, and, in both East and West, witnesses to their common attachment to their Lord.

# The Colporteur in Italy

SIGNOR MIEGGE, Secretary of the British and Foreign Bible Society in Italy, in a report to Bible House in London, states that 121,513 copies of the Scriptures were sold in Italy last year, apart from those which the "Million Testament Campaign," which makes use of the Society's Luzzi version, are distributing free of charge. In 1951 the total was 119,554 volumes.

Italy has no salaried colporteurs, but there are at present 104 voluntary workers engaged in this mission. They belong to many different churches and groups, Signor Miegge tells us, but the unifying principle among them is the urge to circulate the Word of God. From every corner of Italy Signor Miegge receives touching proofs of this truth. "If I am doing it willingly," writes one colporteur in Northern Italy on the border of Yugoslavia, "the Lord will not forsake nor leave me." A part-time fisherman colporteur from a seaside village near Naples writes: "Brethren, please remember me; my Book is my treasure and I live by the words of it." Another from Altamura, an ancient town in the hills of Southern Italy, says: "Coming back from a tour in nearby places, I have found a new package of books sent by you. I feel as if the blessing of God had entered this house." From the Adriatic coast, facing Albania, come the words: "I send my Christian greetings to you all, my *Mother Bible Society*." A husbandman from Piedmont, near Asti, writes: "Grape gathering takes me all my time just now and I must stay at home, but when the grapes are pressed I shall start the work (of Scripture distribution) again." A more ominous note is struck by a colporteur from Venice: "We are not facing active persecution here, but if it be reasonably easy to confess Christ, we meet on the other hand with sheer indifference—which is the only reason why we are not persecuted."

"The Protestant Churches," writes Signor Miegge, "are still much concerned by the way in which the rights of religious freedom are being ignored by the authorities. . . . Nowhere else than in our South, for instance, could one so justly quote the equivalent of the Russian saying: 'Wide is Russia and the Tsar is far away.' It is true that the Law ordains religious freedom, but the police regulations are still those set up by the fascists and are not likely to be altered in these days when they serve to repress Communism." As a result of this invidious state of affairs, unfortunate incidents are occasionally reported. Signor Miegge remarks: "Conditions vary and these petty acts of intolerance are inevitable"—they are indeed not the explicit policy of the Italian State. During a recent visit to Rome the Rev. Townley Lord, President of the Baptist World Alliance, had an interview with the Italian Minister of the Interior and put before him the claims of evangelicals to religious freedom guaranteed by the Constitution. The Minister gave full assurance that his Government intended to make effective constitutional religious freedom.

### The Scriptures in Italian Gaols

Signor Miegge is profoundly interested in the circulation of Scriptures in Italian prisons. "We have taken upon ourselves," he writes, "never to refuse a request from men in gaol. We send our books direct to the men asking for them, together with a pre-paid postcard to assure us that the book has been delivered. . . . If at any time we were to have any doubts as to whether or not our activities fulfil a real need, this is one of the cases where we are sure we need have no doubt." He tells many stories of the influence of the Scriptures on men and women in prison. One man, a young Sicilian, sentenced to thirty years' imprisonment, was converted by the chance reading of a Bible left behind in his cell and became a leader amongst his fellows, many of whom followed his example. In less than two months twenty prisoners had asked for and received Bibles. On Easter Day they held a service of their own. One of these men, transferred to another gaol, awakened interest in the Bible among his new companions and sent requests for Bibles and Testaments for them: "The Bible has awakened great interest here. There are many who ask for it. May I send all the names? Please don't think that I am asking too much!"

# Through Chinese Eyes

*Gladys E. Stephenson*

ONE cannot but be impressed by the stream of writing coming from missionaries in China in recent months. It seems to show that in their distress at the trouble in China, they tend to flagellate themselves and the missions they represent.

"The policy and methods of missionary societies have been wrong"; "westerners have taken western Church ideals to other lands, which were alien and unsuitable to the people"; "they did not proclaim a whole Gospel; they were not socially creative." "They left the Church in a vacuum which Communism has come to fill" . . . and much else in the same strain. One speaker after twenty-five years in China denounced missionaries for going out to proclaim their interpretation of truth rather than going to take their place humbly alongside the common people in their quest for truth.

No one truly called of God can have faced the last few years without deep inner travail of soul, a willingness to face the judgement of God and to be shown His profound and mysterious purposes in His dealings with His Church and with the nations for whom He died.

As one reads, many thoughts arise and struggle for expression, even though it is questionable whether one should give expression to such thoughts. God's searching and cleansing work can best be done silently in the deep recesses of the soul and in this silence He moulds and refines the characters of His servants both individually and as part of His body, the Church.

As one thinks back to one's own call, there comes an added sense of its definiteness. In His wisdom God, who calls not the noble or the mighty, made His voice heard with a call that would not be denied, a call just as impelling as that which came to Abraham of old or to Paul on the Damascus road.

In spite of the utter sense of inadequacy—"Alas, Lord God, I am a child, I cannot go"—God laid His hand upon us and in so doing, the responsibility was *His. He* chose us, knowing full well we were westerners with a western background, training and associations, just as He chose Paul the Jew, with his Jewish background and rabbinical training to go to the Gentiles. It was God who said, "Go ye," not to make Chinese into westerners but to make disciples for His Kingdom. After that, with a full sense of responsibility the Church tested, trained and sent us forth to witness to the salvation of Jesus Christ for all men—not to go and search for truth as some have said, for we had found the truth in God's Son and knew that "He was the Way, the Truth and the Life." Ours was a world commission to preach the truth, the truth that alone sets men free of any barrier of race, colour or tongue. If to proclaim such a truth be called arrogance, then we could still only say that we had the glorious Gospel of the love of God which we must proclaim, for woe unto us if we did not proclaim it.

From the very first, well over thirty years ago, we were stationed with senior missionaries who were keenly sensitive to the fact that the Gospel should not be offered in western terms, but in terms that the people could make their own and fit into their own lives. We young ones were constantly made to realize that it was not western culture but the all-embracing gospel of China's only Saviour that was to be offered and witnessed to, in our endeavour to share the amazing grace that had been granted to us.

We were encouraged to view our manner of life, methods of work and ways of presenting Christian truth as from Chinese eyes. One of the first books given to me to read, mark, learn and inwardly digest was Roland Allen's *Missionary Methods: St. Paul's or Ours?* Many and warm were the discussions between our seniors that we listened to at meal times on this topic.

The hospital where I served, though made of local bricks and cement, was certainly not a western style building but a long, low bungalow type and all its furnishings and equipment were obtained locally as much and as far as possible. Hospital life with its regulations, hours of visiting, training of nurses and much else, were fitted into the customs of life around us.

The vexed question of whether young men nurses in training should be allowed to interrupt their training to go home and get married, which was often demanded by local family custom in those early years, was decided by the Chinese elders in the Church Council and the missionaries abided by their decision. Earnest endeavours in building up the life of the Church with its disciplines and challenge to life were made, so that in its growth it should develop as a Chinese Church and never as a mere western imitation.

STATEMENTS such as, "Actual mission policy was such as to preclude the development of a genuinely self-governing, self-supporting and self-expanding Church," cannot be accepted as true in our own experience.

When we moved from a country station to a large city compound with medical and educational institutions, the same atmosphere prevailed. The senior missionary often remarked to us that our real task was to hand over as soon as we could to any and every Chinese worker who could take the responsibility. Year by year this became true and almost every institution was in charge of a national worker as were the offices in the Church also.

As the years passed and many students returned from abroad they themselves were anxious to introduce western ways, western music and various other things that to them meant development and progress.

We recall a time when a new church building was being planned. The Chinese leader told me that the missionaries on the council had suggested that a Chinese architectural style would be best for the new church. His reaction was, "We do not wish to have a Chinese style, our temples speak of false gods, we want a tower that looks upward, suggesting worship of God the true spirit." As the decision was in the hands of the

Chinese elders, the church was built with a tower.

Another statement in a recent book that seems wide of the mark is that, "Our hospitals have not been an effective sign of the Christian passion that men and women should have wholeness of life."

For some years, progressive nursing training has stressed the importance of seeing the patient whole in his entire body, soul and mind. This was specially true in the Christian training of nurses in mission hospitals.

THE motto on the badge of one of the largest of the training schools for nurses was, "That they may have life." This was chosen in the full realization that the nurse as a follower of Christ could help her patient not only to renewed physical life, but best of all, introduce him or her to the abundant spiritual life that Christ came to give.

Plans were constantly made to help patients after recovery, in their homes or their personal lives, though this could not always be done as fully as desired.

The statement that "our institutional work failed to be socially creative" can also be shown to be misinformed. Year by year, we watched with joy the socially creative features that came directly and indirectly from much institutional work, particularly the schools.

Certainly the hospitals could not do as much medical training as they wished, yet in several parts of the country there were attempts made which later blossomed into successful medical schools. The great Peking Union Medical College was built upon the foundation of missionary medical educational developments. A number of missions continued to prepare workers of a lower standard for rural work. The training of nurses came more within their compass and from the founding of the Republic in 1911 more schools were opened for girls to augment the mission schools that had proved so successful. So that each year more and more educated girls were available and eager for nursing training. The Nurses Association of China was organized by a group of missionary nurses with the sole objective of training Christian nurses who could truly and more adequately deal with the nursing of the sick.

In 1915 the first examination was given to seven candidates of whom only three passed, but by 1951, when the Communist Government took over all the hospitals, there were no less than fourteen thousand well trained nurses available.

During the devastating floods of 1931 and in the years of the Japanese war in China, the Nationalist Government gratefully made use of this nursing force and constantly asked for more nurses. This particular line of work could surely be classed as "socially creative" and there were many similar activities.

There was a real concern for public health. As early as 1917 teams constantly visited the rural areas to encourage vaccination, elimination of epidemics, better standards of health and hygiene. The first doctors saw this need and did all they could to supply workers with some training for the villages around. Midwives, too, were

trained from 1900 onwards expressly to help in the country districts. Small dispensaries were opened up and regularly visited whenever political troubles allowed.

A recent writer states that "the preparation of lower standard workers suitable for country areas was a Communist programme and not a Christian programme," but there is abundant evidence to show that this was not so. The Communist Government now controls the entire population and according to the current programme simply orders workers out and commandeers the buildings for them to use. Likewise people are instructed to attend and although some do so willingly, many are coerced, as we saw for ourselves before we left. These oppressive methods could never form part of missionary policy; the comparison is, therefore, not a just one.

So much has been written regarding the corruption of the Nationalist Government that it is a cause of amazement to those who lived through the stirring and progressive years of their rule that so little seems to be said on the other side.

A Y.M.C.A. secretary, who had lived for years in contact with officialdom, said that the difference was unbelievable. Many Christian men were now at work with the new government and were putting their conscience into their work. Another worker from inland China, revisiting China after years in England, confessed himself amazed at the high standard of many of the officials in the Nationalist Government, with some of whom he talked personally.

Tremendous strides were made in education, in commerce, in public and civic life. This was particularly so in social welfare of all kinds, notably in public health and preventive medicine.

Many years ago a Council on Health Education began work which made astonishing progress before the onset of the Japanese invasion of China in 1936. This Council was a combination of missionary and government public health agencies and found a ready and immediate acceptance by the masses of the people.

A LARGE number of trained nurses were drafted into public health work at their own request and widespread improvement was soon apparent. Schools had a health programme, health-plays, songs, slogans were taught, health inspection carried out, baby shows organized and much else.

In the schools, prizes were given for destruction of flies, rats and other vermin. Food sold in open markets began to be covered and cleaner methods were adopted in a nation-wide campaign which was linked with the New Life Movement.

Even now we recall the refrain "Swat that fly, he's a danger to our health," that the school children constantly sang. Post-graduate courses in public health training and for sanitary inspectors were organized in various parts of the country. Crowds could always be gathered for public health talks and displays of posters used by the missionary itinerants.

Tuberculosis and other diseases were attacked with some success as year by year doctors examined candidates for training either for church activities or for the Civil Service, and a great improvement was noted, due largely to the

public health campaign. When the war ended in 1945, the Vice-Minister of the Public Health Administration was one of the first officials to return to the capital. He told us of plans for 400 new hospitals to be built and asked our help in preparing nurses to staff them.

Much credit is given to the Communist régime nowadays for their public health work, but they have fallen heir to vigorous and enterprising developments already started by the Nationalist Government.

Two thousand years ago, Mencius, a sage of China, said that "when Heaven was about to confer an office on a man, he first exercised his heart and mind with suffering." He had caught a glimpse of the truth which the experience of the human race has confirmed and which the Son of God came into the world to show forth in His own life.

The redemption of the world meant bitter suffering for the Son of God, who only could unlock the gates of Heaven and let us in. The same saving power will work out the destiny of the nations in righteousness.

In the meantime, as the *C.M.S. News Letter* reminds us, "We must realize that tension is inescapable; the tension between the fact that the Christian faith made its first and most deeply rooted conquests in the West and became the inspiration of western culture, and the fact that its message is for all men everywhere and that the gospel has made itself at home throughout the world, wherever men will respond to it."

Not to be aware of this tension or to be afraid of it, is to miss the meaning of this hour in Christian history, its dangers, its opportunity and its splendour. In any case, the duty of the Church is the same—to witness, to be one, and to look for His appearing who hath said, "I come."

## Persecution in Colombia

The Parliamentary Under-Secretary of State for Foreign Affairs, Mr. Anthony Nutting, received at the Foreign Office on the 2nd of July a number of church leaders concerned about the situation of Protestant missionaries in Colombia. Those present included: Sir Kenneth Grubb, C.M.G. (Chairman of the International Department of the British Council of Churches); the Rev. Dr. Hugh Martin (Moderator of the Free Church Federal Council); the Bishop of Barking (Honorary Secretary of the World's Evangelical Alliance); the Rev. Dr. Norman Goodall (Secretary of the International Missionary Council); the Rev. J. M. Richardson (Presbyterian World Alliance) and the Rev. R. D. Say (General Secretary of the British Council of Churches).

In the course of a general discussion on the question, Mr. Nutting expressed the hope that the firm and renewed representations which H.M. Ambassador at Bogota has made to the Colombian Government will lead to an improvement in the situation.

Representatives of the British Council of Churches had an interview with H.E. the Colombian Ambassador in London on the 2nd of July and conveyed to him the deep concern of the Council at the recent reports of the persecution of Protestants in Colombia and of the enforced closure of Protestant broadcasting stations. After a discussion of the situation, the Ambassador undertook to convey to the Colombian Government the representations and suggestions submitted by the deputation.

The deputation included three members of the International Department of the Council, the Rev. Dr. Norman Goodall, the Rev. R. E. Fenn and the Rev. R. D. Say.

—*E.P.S.*, Geneva.

# The Christian Home Movement in Burma

*Irma Highbaugh*

## I

GREAT diversity in races, language, costumes, and customs is the first and most continuous factor to be considered in any effort at a home and family life programme in Burma. One trip down a Rangoon street produces varied and brilliantly coloured Burmese costumes, Indian *saris,* short jackets and trousers of the Chinese, and too many others to be noted on a first trip. A Sunday in the Rangoon churches elaborates the point. One church serves Burmans, Chinese, Indians, Anglo-Burmese and Anglo-Indians, and Karens, necessitating several pastors with different languages. One address to the Karens (the largest Christian group) must be translated into two different dialects, Sgaw and Po. An ecumenical group of parents gathered much later in a Family Life Institute in Mandalay, the old capital and stronghold of the Burmans, could not read the Bible, sing or say the Lord's prayer in any common language. Amid such differences in customs and background, what family problems are common to all? On what could a programme of family life be based and what literature produced which would serve these varied families of the Christian Church in Burma?

The preparation period for understanding family life in Burma had begun for the writer the previous year while in the United States, with a seminar on South-East Asia at Cornell University. The pitifully small literature on family life in Burma had been reviewed. The first month in the country was frankly a learning period. The Christian Home Committee of the Burma Christian Council, who had invited the writer, had arranged for single meetings with a large number of groups and individuals whose purpose was recognized as being to inform the visitor. These meetings included the Burma Christian Council Executive, the Christian Home Committee, Christian Workers Group, Boards of Governors of Christian Schools, staffs of Christian schools, the Y.W.C.A. Social Work Committee, the Anglican clergy and their wives, the Baptist Convention, and the Methodist Annual Conference, government and church administrators. Geographic areas to be covered had been selected by the Christian Home Committee before the arrival of the writer.

## II

Finding and training the leaders who would build the programme, write the literature and produce the audio-visual aids with which to carry forward the programme, was the task immediately ahead. "Begin with the preachers and clergymen," advised the secretary of the Baptist Union, a stalwart Burman. "Until they see the necessity for Christianizing the family, the Christian Church will never be strong," he asserted. For several months, twelve to fifteen from the three major denominations in Rangoon, Baptist, Anglican and Methodist,

and an outstanding independent church, met monthly for a whole day, or more often half a day, to prepare a handbook for pastors on marriage guidance counselling. They listed family problems on which they were constantly called to give guidance, classified and selected areas on which to work, read source materials, wrote papers which they read to the whole group, discussed them, accepted criticism and revised. The book will be ready shortly, dug out of the vital experiences of these well-trained pastors and one Bishop. Other places where pastors worked and learned were as members of parents' groups in family life institutes and in special courses given by the writer in pastors' institutes. Pastors formed a large block of the Upper Burma Christian Home Committee when men and women from twelve churches together with members of the National Christian Home Committee met for a week to block out plans for their own area which have since been adopted as the Christian Home programme for the whole of Burma.

Officers of women's societies asked for a workshop on how to conduct their meetings with more interest and value to their members. The churches listed above sent women to consider their whole programme, one phase of which is Christianizing the Home. Forty-five women enrolled and there were few absences during the period.

The chief method used to find out and train leaders was the Family Life Institute lasting from three to six weeks in different places throughout the country. A total of five Family Life Institutes, two Seminary groups, and one Pastor's Institute have been held with a total enrolment of 805. The Rangoon Family Life Institute will illustrate the scope and method used. Five groups met weekly for two-hour periods. They included teachers of Christian schools, Christian couples and youth from churches, a Student Christian Union group of the university, and theological students from the Karen Seminary. The general procedure for the two-hour period was:

1. Devotional period, which demonstrated a variety of ways to make Family Worship meaningful and interesting.
2. The theme of the day was presented through lecture, drama, reports, panel discussion, and check lists.
3. Discussion groups of 8-15 persons, which reported back to the whole group.
4. A Family Game . . . one which could be used in the home and would be enjoyed by all age groups in the home.
5. Song and closing prayer.

THERE was an insistent, clear demand from Christian schools for a syllabus for teaching family living. This section of the family life institute was sponsored jointly by the Christian Home Committee and the Christian Education Committee of the Burma Christian Council. Twenty-two teachers and four principals were selected to prepare the syllabus. They met, blocked out the five areas in which they felt their pupils needed training: (1) Boy and Girl Relationships, (2) Puberty Development, (3) Home Management including the use of money, (4) Marriage, and (5) Child Development and Guidance. At each period, the

teachers broke up for work on the unit which each had chosen for special study, then part of each period was devoted to hearing and discussing the report of one unit. The Syllabus for Family Living includes Desirable Pupil Outcomes, Suggested Interest Approaches, Suggested Group Activities, Suggested Culminating Activities, sections of source materials, and a bibliography for each section. It is now being used in tentative mimeographed form by Christian schools all over Burma. The plan is for the same group of teachers to meet again after a year to revise the contents according to suggestions from those who have used it, and bring it out in printed form.

UNIVERSITY students worked on topics of boy and girl relationships, understanding themselves, and factors leading to successful Christian marriage. Mixed marriage engaged the thoughts of all youth groups; university, seminary, and church. It had many meanings in their minds: marriage between races, marriage between Christian and non-Christian, chiefly Buddhist and Mohammedan, marriage between Protestants and Roman Catholics, and even between Protestants of different denominations. Seminary students had a twofold interest, their own personal problems not unlike those of the university students, and a second urgent need to be prepared to help youth in churches and communities to which they were assigned for vacation field-work. Seminary and Bible School students in places outside Rangoon were aware of other needs, for example, when the students were married or had peculiar racial customs to be considered. Two examples will illustrate such problems: (1) where premarital sex relations were part of the old custom of their people, and (2) where family worship had become a fixed and rigid custom devoid of vitality and resented by youth. In church youth groups only unmarried youths were enrolled. Their interests varied with age. Younger teen-agers were chiefly concerned with understanding themselves, how to get along with others, and how to live more Christian lives in their families. The older youth who still lived in their homes were also concerned about this Christian living in the present family. But for all of this age, getting prepared for marriage, that is, getting to know how to behave with the opposite sex, how to select a mate, and all that concerns marriage, was their main concern.

Christian couples were first of all concerned about the religious nurture of their children expressed in the question of how to make family worship wanted by all members of the family. How can we make our children obey us? was the question which embodied all the range of child development and child guidance which they did not understand. How can we keep from quarrelling? was broken down by superior groups into such elements as how to use our money, how to get unity in the family, and husband and wife relationships. Age-old taboos on teaching children anything about their own physical development hold with most of the racial groups and is followed by lamentations on the part of teachers and parents about the results of ignorance in this modern world. The taboos hold very largely within the Christian groups because there

has been little teaching within the church on family life.

III

Leaders for the Christian Home work have emerged through all of this training work. First, those who were deeply concerned joined the pastors' groups to prepare the handbook, the teachers' group to work on the syllabus, the parents' or couples' groups, the youth groups either as members or advisers and resource persons. Results in these groups were analysed when an evaluation of the course was written by each member of a group. A résumé of these papers sounded like an old-fashioned Methodist testimony meeting: a closer walk with God; dirty thoughts and impure living put behind; drunkenness, nagging, and quarrelling recognized as incompatible with Christian living and measures taken to change this phase of life, boys and men taking some responsibility for the work of the home and the care of children. Family worship was begun or expanded, a family council established, and finally plans for continuation of such work made. Changed lives of these leaders has given them power and a message for others both within and outside the church.

Christian Home Committees have been organized in some places, and in Mandalay this committee is composed of members of all the denominations. Some of these have already begun to carry forward the Christian Home work. The Upper Burma Area, where some very fine Christian Home work has been done for several years, is the first to meet and organize an area committee composed of leaders within a radius of five hundred miles.

LITERATURE under production by Christian Home Committees which has been accepted by the Christian Literature Society for publication are: (1) Handbook for pastors on Marriage Guidance Counselling; (2) Syllabus for Family Living; (3) Study book for Adults on Christian Family Life; (4) Lessons for Church Youth Groups to be included once a month in their weekly programmes, on Christian Boy and Girl Relationships; (5) Handbook for Christian Home Week Festival for 1953. The Baptist Christian Home Magazine has been adopted as the official magazine for the time being, and members of other churches have been invited to contribute to it. A film script on Kachin life to show how Christian Homes are distinctive, is almost ready to be filmed.

A group appointed from several theological seminaries and Bible Schools will shortly meet to prepare a syllabus for teaching family living in those institutions. A Leadership Workshop for training members of Christian Home Committees is also planned. Finally, the Burma Christian Council Home Committee has expanded its scope and membership. Leadership has changed from missionary to Burmese, membership has changed from all women to men, women, and youth. All churches who are affiliated with the Burma Christian Council are represented, and all races in the Christian churches. All geographic areas are represented and will meet annually previous to the Burma Christian Council annual meeting for making reports and plans for the year ahead.

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# Christian Work Camps in India

*Bransley M. Pugh*

THE idea of a Union Christian College for Assam was conceived about ten years ago, but it was only in 1951 that the Assam Christian Council took a definite step towards launching this new college in August, 1952. The site of the new college was decided upon about five years ago, when an area of about one thousand acres was given for the purpose by a Chief and *Durbar* of one of the native States in the Khasi Hills, Assam. The site is about ten miles from Shillong, the capital of Assam, and is in one of the most beautiful spots in this State. The low areas of this land are at an elevation of about 3,200 ft. above sea level, but some of the places in the area reach a height of about 3,900 ft. The land is surrounded by higher hills on every side. Shillong peak, with an elevation of about 6,450 ft., is seen to the south of this area.

As soon as it was decided to start the college in 1952, the Assam Christian Council which is the body through which the efforts of almost all the Protestant Church groups in Assam find their united expression, backed by the World Council of Churches and the National Christian Council, authorized its Youth Committee to plan for an Ecumenical Work Camp. This was held from the 8th to the 30th of October, 1951. It was, we understand, the first Ecumenical Work Camp ever held in this country (India). Some thirty young people from various parts of India came to take part in this camp, under the direction of Rev. R. G. Beers of the American Baptist Mission.

This area had been occupied by an American army during the last world war, but the approaches to the site in the intervening years had been blocked by thick Lantana bushes which grow so profusely in this area. The main task at that time was to repair the road to the college site and also to clear the land where the first buildings were to be erected. The campers, young Christian men and women, all lived in tents for more than three weeks, as long as this first camp lasted. While the purpose of the camp was work, the campers had opportunities for worship, discussion, Bible-study, social hours, and witnessing through a Daily vacation Bible School for children and through weekly meetings.

The daily programme of the camp was as follows:—

| | | | |
|---|---|---|---|
| 5.00 | Rising Bell | 2.00 | Afternoon tea |
| 5.15 | Morning Meditation | 2.30 | Bible Class |
| 5.30 | Morning tea | 3.00 | Work |
| 6.00 | Work | 5.30 | Bath |
| 8.30 | Breakfast | 6.00 | Supper |
| 9.30 | Morning Service | 7.00 | Evening Programme |
| 10.00 | Work | 8.45 | Vespers |
| 12.00 | Rest | 9.00 | Go to bed |

From this time on, various groups of campers came down from Shillong, a distance of about ten miles by road, and from villages near by, to help dig the foundations of college-buildings. During some holidays there were as many as 300 people working at one time. Some dug foundations, the weaker ones carried bamboos, and skilled workers started putting up the buildings. Among these volunteer workers were pastors, doctors, school-teachers, office-

workers, nurses, masons, carpenters, college-students, school-children and farmers. A bishop, a retired director of education of a province, and a director of a medical institution were seen among the workers. Many of the young people from Shillong very often walked to the spot, a distance of about seven miles by "short cuts," worked the whole day and returned home on foot late in the evening. Their lunches, which they brought with them, were freely shared, after a hard day's work, with others who did not bring enough food. Some young people brought with them musical instruments such as the Hawaiian and Spanish guitars to enliven the workers when they got tired.

There were other groups which came from churches in different parts of the Khasi Hills. These were usually select men, and sometimes women also, who spent several days at the college to put up the buildings which now house the staff and students. A Chief of one of the native States who is also an elder of the church in his town was in one of these groups. A district missionary from the West was a leader of another group. These groups usually started work early in the morning and retired only when dusk came.

These camps continued throughout the winter until the rainy season came. But before the monsoon season started seriously a second Ecumenical Work Camp was launched. This was started on the 30th of April, 1952, and continued till the 26th of May. The Church in Japan sent three representatives to this camp, two young men and one young woman. There were also two from Burma, one from Pakistan, and several American missionaries. The rest came from various tribal groups of Assam. There were thirty-five campers in all, about a fourth of them were women, mostly students. The camp was opened with a prayer-meeting held in the afternoon on the top of a nearby hill.

BY the time this second Ecumenical Work Camp was held some buildings had been put up, but these were not ready for occupation until the walls were plastered. These walls were made of bamboo matting, and plastering was to be done with red loam mixed with cowdung and pine-needles. The campers were directed to plaster these walls. The work must have been very disagreeable, but none showed the slightest objection to doing it. Some campers had to collect cowdung, others had to cut pine-needles, others had to mix the red soil with cowdung and pine-needles, and the rest had to plaster the walls with this mixture. Later, the Japanese delegates wrote to their friends, "As we got accustomed to this work, we found ourselves plastering these walls, sometime singing camp songs and hymns." Some of the difficulties which our Japanese friends experienced in this camp, which they did not tell us then, were the eating of hot curry and rice with hands, the absence of electric lights, of a proper water supply and of beds and chairs. Most of the campers who had not provided themselves with camp-cots were given a bamboo mat and some rice straw for their bedding. This must have been quite an ordeal to most of the campers who were not used to sleeping on beds improvised in that way. But the work of the camp went on for three weeks,

sometimes in the heavy rain, through team-work and in Christian fellowship.

The camp finally came to a close. I shall quote from the report of our Japanese friends to their church at home about our last meeting.

> The last day of our Camp came. We felt that our group which has been bound together in Christian fellowship could not be separated from that camp-site; good feelings were reflected in the faces of all the campers. We went to the camp-fire quietly and sat down on the grass recalling our happy times in that camp. Many stars were shining brightly in the dark sky, and faint but strange music of the Nepali neighbours came to our ears. The fire began to burn brightly and our eyes were concentrated on it. We expressed our impressions of the camp and prayed for strength for each other in our own lands. We were full of thanks for the opportunities to help build up the Union Christian College, and we made up our minds to work more in our lands for the college after we left there.

IT is needless to say that our three Japanese friends represented Japan in a most wonderful way. Our Japanese friends came in fear and trembling, not knowing what our feelings would be towards them. But they came well prepared and faced every circumstance in a cheerful and inspiring way. Through our Christian fellowship with them in this camp, our friendship with them now remains for ever.

We cannot but say something also about our friends from Burma and Pakistan. The cheerfulness of our Burmese friends helped to make us all happy. Our friend from Pakistan was the youngest of the group and a favourite with all the campers.

This Ecumenical Work Camp was, therefore, a living demonstration of the universal brotherhood of Christians throughout the world. Japanese, Americans, Burmese, Pakistanis, and representatives of various tribal groups of Assam, all worked and worshipped together in this camp for one common aim, and that was to build the "New Jerusalem."

So now on the spot where six or seven years ago soldiers camped to make war, the Union Christian College stands to symbolize unity and the building of a Christian world.

The last group of campers who volunteered to come to the Union Christian College to build a staff quarters was from Naga Hills, Assam. Two each from one village church on the Assam-Burma border offered to come and help us. Their leader, a husky young pastor of the area, also came with them. These two representatives from each village church walked to the pastor's headquarters and the eight of them trekked from there to Kohima, a distance of fifty-three miles, where they boarded a motor lorry to take them to the railroad. They travelled by rail about 150 miles and then again took a motor bus for Barapani where our college is situated, a distance of about sixty miles. They brought all their foodstuffs with them and also two *maunds* of Naga cane for use in the building. They carried all this material from the motor to the college site, a distance of about two miles. They spent a week at the college and for six days they worked like giants, getting up early in the morning and finishing at dusk. The staff quarters they have built for us are now the strongest and best.

When we remember that these men came from an area where head-hunting is still practised, we

cannot but thank God for the wonderful transformation which the Christian Gospel effects in the lives of men and women throughout the world.

These efforts and the support of our friends have made it possible for us to start this college this year with eleven students and five members of the staff. In about two months we hope to admit a new class of about twenty students and to appoint one more member of the staff. All the staff and students of the college now are Christians. The students come from all parts of Assam and two only of the staff-members are local Christians. One is foreign and two are from South India.

# A First Furlough

"Won't it be good to have a daily newspaper again, instead of hearing everything six weeks late!"

"Yes, and imagine being able to telephone, instead of sending an African carrier thirty odd miles on a bike!"

"I'm looking forward to going into the shops again!"

"I wonder what it will feel like to go on a bus!"

"Aren't you looking forward to your first Sunday at home? It will be grand to be able to understand every word for a change."

Sailing day comes, the boat gradually slips away from Port Harcourt . . . the Bay of Biscay . . . the Irish Sea . . . Liverpool Bay!

Now for the newspaper, the telephone, the shops, the bus, the church. But before very long you find yourself the object of a questioning stare as you try to get away with a paper for a penny; then it's your turn to produce a questioning stare when a public telephone won't work for twopence. The shop assistant becomes increasingly impatient as you slowly choose your few requirements from a bewildering array of goods such as you have not seen for many moons, while your first London bus journey is rather marred when an irate conductor tells you (in front of a bus full of people) that there's no such thing as a fourpenny fare—"Hasn't been for twelve months!"

Then Sunday comes. Now you'll be sure of your ground. Now you'll be able to absorb the rich spiritual food that your parched soul has been longing for after so much "giving out." It's good to hear English harmonies to the hymns again, and the warm tones of an organ; it's good to be able to concentrate undisturbed by children constantly running in and out as they so often do in Africa; but, most of all, it's like dew on a thirsty land to hear an able servant of God speak on the things of God.

At the end of the service you look at the young people in the congregation and wonder: do they realize how fortunate they are to be able to listen to such messages? Do they appreciate the comfort of their spiritual and physical lives? Do they ever spare a thought for their fellow-men, scattered all over the world for the sake of the Gospel? Do they ever deprive themselves of anything for the sake of the missionary box? A friend comes up. It's good to see him again, but how embarrassing to be asked if you, the missionary from *Nigeria*, have seen much of So-and-so in Rhodesia.

The weeks quickly pass and you wonder where the "rest" part of a furlough comes in. Another sailing day is fixed, and your whole being leaps in eager longing to be on the job again.

—Joan Holmes in *Qua Iboe Mission Quarterly*.

¶ *Life abundant is the birthright of every believer*

# The Gospel to Rural People

*Kenneth H. Prior*

WHAT is commonly known as "mission work" has become a very complex system of endeavour. The old cartoon of a missionary dressed in a black frock-coat, preaching to a small group of semi-naked savages under a coconut palm on a sandy beach, is now seldom seen. It is becoming well known that missions, denominational missions particularly, have business managers, teachers, doctors, dentists, builders, and so on, as well as the customary specialized evangelists. That which of necessity started as a humble, restricted effort has grown into a very elaborate, widespread system usually carried on in collaboration with government departments.

Could the pioneer missionaries be resuscitated to-day they would hardly recognize their offspring which has grown to be such a giant, participating in so many diverse activities. Doubtless some would stand aghast at so broad a plan of work. Furthermore, there are still among us some representatives of the more conservative mission-bodies who tell their home-constituencies, "We don't engage in such worldly activities as medicine, education and crafts. We preach the Gospel."

Here we have the very heart of the matter—the Gospel. What is the Gospel? How can and how should the Gospel be preached? Probably there will not be much argument about what the Gospel is. It is "Good News," *the* "Good News," but it is when we come to interpret that "Good News," and to present it to the people, that we run into all sorts of difficulties. It is then we realize that our understanding of what the Gospel really is, which we took for granted when we accepted the concise description of "Good News," is not so clear as we thought it was.

Whole sections of almost every theological library are devoted to interpretations of the Gospel, and theological argument about it goes on and on until many people become confused by a multitude of words. Fortunately Jesus, as well as propounding deep and involved truths, also summed up His teachings in simple, concise statements. In John 10:10, we find one such statement: "I am come that they might have life and that they might have it more abundantly." Here we have a twofold experience: first, life; secondly, abundant life. First, a new relationship to God and a new type of life; secondly, a new relationship to environment and a new quality of life. A new type of life expressed in a new experience; an experience of richer, fuller, more abundant living.

Now, life can be explained *in vacuo*, but it can be experienced only through living. Living means relationships, human and material, and these relationships may be full and enriching, or limited and mean. It is quite clear that Jesus did not intend them to be limited and mean, but rather rich and full; in other words, abundant.

The abundance of a man's living will be the sum total of his experience, spiritual and material, for

while man is still in the flesh he will continue to have fleshly as well as spiritual experiences. The spirit may sublimate his fleshly experiences, but it cannot eliminate them, and to expect spiritual resources automatically to rectify all physical and material shortcomings is similar to continuing "in sin that grace may abound." The experience of a leaking house-roof bringing dampness, pneumonia and eventually death to a child of the household may well be sublimated and made a test of faith and a spiritual victory on the part of the parents, but can it be considered the will of God when basically it was caused by indolence? Furthermore, could it continue to be spiritual victory were it repeated over and over again? Surely it will become disappointment, loss, frustration and spiritual defeat.

Man is created in God's own image and so is capable of good, alert to beauty, responsive to love and appreciative of wholesomeness, in other words, capable of abundant living in his contemporary environment. Jesus' call to man, then, is a call to find an abundant life in his natural setting. This being the case, every area of life must be transformed and made to contribute its quota to the sum total of experience, which is to be good, full, and abundant. Spiritual regeneration and mental emancipation are most essential processes and steps in the right direction, but they are not enough and are not complete in themselves. The elimination of the "medicine man," whether for sickness of body or farm, is good, but an empty space where the "medicine man" functioned is not good. *Vacuo,* or vacancies, in matter, and unsolved problems in life, do not make for wholeness but rather for disjointedness and incompleteness. There must be a completeness of experience in every area of life if life is to be full and abundant.

WITH the rural dweller of Africa this is especially true. In the past much of his experience in farm, forest and stream has been deeply religious and intimately associated with superstition, taboo, fetish and the "medicine man." These elements, however unscientific and unsatisfactory to the enlightened Christian conscience, were, nevertheless, satisfactory to the primitive rural dweller, for they gave an answer to his problems and they were the only answer that he, or anyone else, had. Thus, they formed a mould which produced a pattern of life which was understood and accepted.

The Christian Gospel completely, and one might say ruthlessly, sweeps away these basic elements of life which formed not only the mould, but also the cement of village life and custom. This being done, a great vacuum is formed. It is a major operation of excision. On the intellectual plane this can be fairly quickly remedied, but probably not nearly so easily as some people believe. It has been demonstrated, however, that faith, love, forgiveness, charity can be grasped and put into action in a reasonably short time. On this plane the gap is closed. The real difficulty is on the material plane. It is here that trouble occurs. Many Christian workers do not seem to sense a problem. They do not see that the whole bottom has been knocked out of a watertight container. Farm practices previously had a deep spiritual significance, even though that significance was

non-Christian. Now, suddenly, unceremoniously, and very often unfeelingly, the former spiritual significance is swept away and the whole practice made profane. Nothing is provided as a substitute. Is it any wonder that old, so-called pagan customs linger on and are practised surreptitiously by converts, or get somewhat modified and practised openly, although unnoticed by many foreign workers?

I BELIEVE our greatest shortcomings have been on this plane. We have preached a Gospel that is able to make man every whit whole. We have carefully applied that Gospel to ethical and social conduct but we have left it to work *itself* out in practical life. This has been and still is a great lack in our teaching and it leaves a great gap unfilled. It is a blind spot in our thinking and planning as surely as was slavery among Christians of the last century.

Here is a great challenge to the Church in Nigeria; yes, in all Africa. Here is a real job for the Christian rural specialist. The task is a big one, and it will be many-sided and often obscure.

The Christian rural dweller, particularly the farmer, needs a Gospel adequate to meet *all* the needs of his life. We have such a Gospel, if it is applied. We must apply that Gospel if the farmer's needs are to be met fully, and if he is to find an abundant life and if the Christian Church is to get rooted among the rural people of Africa without becoming contaminated by pagan accretions introduced to meet a need otherwise not provided for. "God must be Lord of all life, or He is not Lord at all."

Now, what are some of the gaps in the experience of the rural Christian, notably the farmer, which need to be closed? Time and space permit me to mention only a few. Indeed, I am convinced that a number of these gaps are still unrecognized by Christian workers and perhaps even by the farmers themselves.

Believing this to be the case, then I shall deal with representative examples only and suggest some practical methods of closing up these gaps, thus aiding the rural Christian to enter into an experience of faith that is integrated and whole and satisfying.

Classification of the various practices is difficult, for native life was integrated and not segmented. I shall, however, for the sake of clarity, attempt to make a rough division of the points I bring forward.

I. *Spiritual Issues.*

1. Consultation with the idol as to farming times and seasons.
2. Blood sacrifice to the Earth Goddess on the opening up of new land.
3. Fetish protection for farm and property.
4. Harvest feasts.
5. Crop ingathering celebrations.

Here we have some widespread and deeply ingrained practices which, as they stand, cannot be accepted, or condoned, by the Christian Church. One method of dealing with them is to ban them unconditionally. Yet, some people who take this rigid and unqualified stand blindly approve of modern agriculture, which sometimes is both technically and morally unsound. Modern scientific agriculture may be more unchristian and more profane than the primitive non-Christian farmers. Crass materialism may be more difficult to convert and Christianize than

primitive belief in fetish and sacrifice. The primitive cultivator recognizes supernatural intervention, while modern machine cultivators often acknowledge nothing more than a cold, rational science.

To sweep away all the non-Christian farmers' beliefs and practices by an edict and to offer nothing in their place is unwise, unfair and inadequate. If the Church is to claim the whole loyalty and devotion of the farmer and lead him into a life that is full and good it must provide an answer to the spiritual needs of his practical activities as well as of his mental processes; of his farm as well as of his ethical and social behaviour.

THE Church has great opportunities for meeting these practical needs if she will take them and if some Christian leaders were not so fearful of ritual. The Old Testament offers outstanding examples of ritual concerning farm-practices which could be adapted to meet the need of the African farmer to-day, for instance, tithing, the Feast of the Firstfruits, and others. Some conservative people will doubtless disagree, but I simply ask them, Do you agree with marriage ceremonies and harvest festivals?

I feel certain that a Blessing of the Seed Ceremony, a Rogation Ceremony and a Ceremony of the Firstfruits, Harvest Festival, tithing, if carried out thoughtfully and regularly, would go a long way to meet the need we have already mentioned, and doubtless other useful and acceptable ceremonies could be devised which would satisfy the needs of the farmer and enrich and give deeper meaning to both his work and his worship. There is no magic, or fetish, about this, it simply enables the farmer to give practical expression to Christian worship as it affects his labours, in a manner similar to what he has been accustomed to and which is so typical of deeply rooted African practice. Also, this would reduce the temptation to worship in the church on Sunday and to engage in pagan practices, such as carrying fetishes to the farm, on Monday, as is now sometimes done.

II. *Technical Issues.*

Here again I mention only a few points.

1. Presentation of seed to the idol.
2. Planting the first few seeds for the idol.
3. Rain-making.
4. Remedies for crop-failures.
5. Taboos concerning certain crops and foods.
6. Soil deterioration and erosion.
7. Over-grazing.
8. Ruthless and uncontrolled burning.

You may think this is a formidable list, yet it is not all. I maintain the Church must have an answer to these problems, if they are problems, or the Church does not meet the farmer's need and he must go outside the Church to get his answer, in which case the Church is only partially meeting the man's need, and other agencies must meet the rest.

In one part of Africa where life is very hard, and lived very near the mere existence level, one remedy sometimes prescribed by the medicine-man for a non-productive farm is to sacrifice a young child and revive the farm by introducing the growing spirit of the child into it. You are shocked! A terrible remedy, you say. Yes, a terrible remedy indeed, but it is to meet a dire need. The medicine-

man gives an answer, he prescribes a remedy. What does the Church do in a case like this? It is not sufficient to say, "This is outside the scope of the Church's ministry." It is within the scope of the farmer's experience and playing an absolutely vital part in his life and the life of his family. If the Church is to minister completely to this and meet his needs it *must* have an answer for him.

There must be answers to the other points mentioned as well, especially to the problem of soil erosion, which is closely related to soul erosion. It is here that the Christian agriculturist can play such a useful part once he sees the interplay of spiritual and material issues, but his efforts alone are completely inadequate. The problems must be seen and recognized by the pastor, the catechist and the preacher; in fact, by all Christian workers. If they are to shepherd the flock they must guard and guide it the more carefully in the hard and dangerous places, or they become unworthy servants, "hirelings," and not "shepherds."

II. *Social and Moral Issues.*

This section, again, is broad enough for a whole book, and we can touch on the main points only.

1. Population increase.
2. Land hunger.
   (a) Population movements.
   (b) Pledging of land.
   (c) Land fragmentation.
   (d) Land sales.
3. Educated people moving away from the land.
4. Increasing thefts.
5. Men not taking a fair share of farm work in some areas.
6. Co-operation.
   (a) Co-operation with one another.
   (b) Co-operation with outside agencies.

The scriptures tell us "The earth is the Lord's." This is certainly the Christian point of view. Yet in practice it would seem to be: "What we can't exploit the Lord can have." This is suicidal individually and collectively, as has been proved over and over again, perhaps nowhere so clearly as in Palestine and more recently in the "Dust Bowl" of America.

"THE earth is the Lord's." We are but stewards of His earth. Our stewardship will be judged by the Lord and by future generations of our race. This is a fact largely neglected by the Church, but which every Christian farmer should be confronted with.

Land use, population increase, food supply, economic and social stability, peace on earth, and a Church whose constituents find abundant living, are all related and interwoven. There will be no peace on earth and no goodwill among men where God's laws are violated and where there is hunger and oppression. Truly God must rule over the whole of life or He does not rule over it at all.

IV. *Educational Issues.*

This is the last of my divisions and I shall treat it briefly and in the most general manner. Education has become so narrow a thing it often means little more than becoming literate. Education should mean preparation for life and all the experiences that life holds. This affects the life and work of the Church at a very vital spot, that of its leadership. The ordinary constituents must be trained and those who teach them should be specially equipped for their task. So, the responsibility of the Church to fit its leaders for

their special service of leading the flock of God is very great indeed. Most certainly they should be trained with an eye on the practical aspects of living as well as the theoretical. One bad feature of many so-called leaders to-day is that not only have they had no training to meet the special needs of the rural dweller, they actually do not understand, or recognize, these special needs, or if they do, they ignore them.

FROM the infants' school right on through to the seminary, there should be an effort to relate teaching to living. Not to make little farmers of all, but to make all people alert to the special privileges, responsibilities and difficulties of those who live on and by the land.

The complex nature of the Christian Church's personnel which we referred to previously should always be broadened to include agriculturists, or rural specialists. Not with the idea of their becoming entirely responsible for one side of the Church's ministry and thus establishing parallel lines of endeavour, but rather that through their special training and experience they shall make a contribution toward the relating of the Church's message to the most earthly problems of the rural Christian, and the integration of the Church's message of love and redemption with the practical aspects of the farm and the home life of the rural believer. Man can be made "every whit whole," for we have a Gospel which can meet all the needs of all the people if it is fully proclaimed. Life abundant is the birthright of every believer and the Gospel is not fully proclaimed until that is made clear.

## As Others See Us

The neighbours remarked of that Old Testament stalwart, Elisha: "I perceive that this is an holy man of God, which passeth by us continually" (2 Kings 4:9). If the same could be said of us we might well be happy.

This verse from Kings was taken as a subject for a sermon by a young German theological student recently. A member of the International Christian Crusade who heard him sent us the following lines:—

Not with lofty thoughts far-reaching,
Not with blasts of mighty preaching,
But with heart that waits Thy teaching
Let me learn of Thee.

In the deed that no man knoweth,
Where no praiseful trumpet bloweth,
Where he may not reap who soweth,
Let me serve with Thee.

In the work that no gold payeth,
Where he speedeth best who prayeth,
Doeth most who little sayeth,
Let me be with Thee.

# Spontaneous Expansion—A Chinese Example

*W. Roy Aylott*

WITH the timely re-issue of Roland Allen's *The Spontaneous Expansion of the Church,* many missionaries who read it at the commencement of their service and formed theories as a result, will, like myself, be eager to review their theories on missionary methods in the light of their recent experience on the field, particularly in China.

One striking fact that impressed me, as I turned the pages, was the remarkable way in which so many of Roland Allen's contentions have since been justified. It has to be remembered that at the time of publication the traditional methods had got into their stride and anyone who cast doubt upon their merits was usually dismissed as too revolutionary or extremist. The course of events since then has added much weighty confirmation of his warnings. This is particularly true of China where recent developments compel many of us to regret that his advice had not been more generally heeded.

Secondly, I was much mystified to understand why Roland Allen failed to exert more influence than he apparently did on his contemporaries. Were his reasonable and well-argued propositions ever fully considered by the missionary body, and formally rejected? There is no evidence that this was so. It is more likely that little serious consideration has been given to these or other alternatives to existing methods, due to the tendency of the missionary organizations to fall in with their traditional custom and follow the line of least resistance. (However, tribute must be paid to those like Dr. Merle Davis, Research Director of the International Missionary Council, who made a study of these issues. The fifth volume of the Tambaram Series (Madras Conference 1938) on the Economic Basis of the Church is one substantial illustration of Dr. Davis' industry and penetration. It is unfortunate that it has been so largely neglected.) No doubt there are points to criticize in Roland Allen's book, but the widespread neglect of such important advocacy is astonishing, for, far from being extreme or fanciful, it advocates methods used by the first apostles, and seems to represent the way in which Christians anywhere and at any time would naturally set about the work of evangelism if they were without preconceived notions. All Roland Allen did was to present again these spontaneous methods of early days for reconsideration by people who had largely forgotten them.

Modern missionary methods, as criticized by Roland Allen, are now menaced by changes taking place all over the world. Put baldly, the basis of these methods is a continuous and generous supply of money aid, and of missionaries; but there is now small promise of either being maintained at the old levels. Alarmed at these sombre tenden-

cies, many are now turning back to those methods that give promise of success yet do not require great material resources. Previously sceptical or indifferent, they now look with more hope to Roland Allen's views. They long to see churches that are unequivocally self-governing, self-propagating, and self-supporting, and to see such churches expanding spontaneously. But they are puzzled where to make a start.

May I attempt an answer, based, as it should be, on actual experience? There will, of course, be other answers.

THE South-East corner of the China Province of Chekiang is a well-populated though largely rural area, having a few moderate-sized cities, and one, Wenchow, approaching a population of a quarter of a million. The natural fertility of the area, whose yield is rather higher than the average, is modified by a terrain which is mainly semi-productive hill-land. A marked dialect gives a homogeneity to the area like a province within a province.

When missionaries first came to Wenchow its large size and convenient situation made it an obvious missionary centre. Work was started in the manner common to pioneer missionaries of those days, meeting with some odium, some opposition, and some response. Later the Rev. W. E. Soothill joined the staff of the Methodist Mission and commenced his fine constructive work, applying to the situation a brain that later brought him renown as sinologue and author. Other missionaries came as the years passed. I should say at this point that while I am speaking of the experience of a Methodist missionary the principles described apply equally to the China Inland Mission, the only other large non-Roman mission in this area, which pursued a similar line of policy, though more definitely and continuously. Even more thorough-going along the same lines of action have been various national independent Churches, which split away from these two parent bodies.

The first step was to obtain a foothold by securing an initial group of converts. This was done by the customary methods of that period—street evangelism, literature, dispensary work; such tasks being undertaken by missionaries with the help later of some paid Chinese assistants. Thereafter the work grew by leaps and bounds. Missionary staffing was kept within the smallest limits. In particular, ministerial missionaries have never mustered more than three or four, often less, one perhaps a new recruit and one on furlough, and the remainder engaged in specialized tasks tending to keep them away from church oversight and evangelism.

Despite this, there followed a remarkable period of steady growth. By what methods were these remarkable results obtained? Financial aid, if not kept to a minimum, was at least much below what is usual, and, as has been noted, dependence was not placed on strong missionary staffing. The two main emphases, well described in Roland Allen's book, are, *one* universal spontaneous evangelism and *two*, the founding of new churches. By the first is meant "the expansion which follows the unexhorted and unorganized activity of individual members of

the church explaining to others the Gospel which they have found for themselves" (p. 10). By the second, is meant "the expansion of the Church by the addition of new churches"—churches in the New Testament sense, not merely congregations (p. 40). Conversion of individuals to become additions to the parent church is not enough. "Church must beget church as individual begets individual" (p. 54). This activity, too, like individual evangelism, has to be performed at the very beginning and not to wait a period, perhaps of years or even decades, while the new church is established, staffed, and organized—the maxim of the modern method (p. 28). "If the propagation of the Gospel is to be at any time the spontaneous work of native Christians it should be so from the very beginning" (p. 34).

The missionaries founded our first few churches. In this they correctly indicated the first function of the missionary, and of the missionary movement, and the missionary society, which, to employ commonly used metaphors, is to "set off the spark," "start the ball rolling," "explode the first atom in the chain sequence" . . . rather than to assume too many responsibilities and attempt to do everything. If we fail here nothing else that we can do afterwards will compensate.

But could this first generation of missionaries have left then? Even if they had departed at that early stage their work would probably have remained and continued growing naturally from the initial impetus. As it happened, they remained. They stood by and lent their valuable advice and aid. But they did not cramp the spontaneous fervour of new converts with too many restrictions and church orders in an attempt to precede expansion by high standards. Thus the increase of the churches became largely the work of unknown Chinese Christians. It was impressive to travel about the South-East Chekiang countryside and pass through village after village, each with a small Christian church, so that there were few areas in either town or country whose inhabitants were beyond comfortable walking reach of a place of regular Christian worship, thus recalling Roland Allen's prediction that the method of "spontaneous expansion" would result in the multiplication of churches all over the country.

YET I cannot remember a single case of a church being planted by direct action of the mission. The procedure operated from below upwards, not from above downwards, and it worked out somewhat according to the following description:

*First stage.* Let us imagine a member of a church who resides in a distant village (or distant part of a city), requiring let us say, an hour or two to cover the distance to Sunday worship. He (or it may just as likely be a woman) will normally hold family worship, and before long may make it available for a few neighbours and other visitors brought along by personal persuasion. By this time the original believer may feel it less incumbent on him to attend the church, though when he does attend he will now be accompanied by others of his own village. Eventually this will stop altogether. So much for the first stage—a house-church coming quietly into existence, conducting its own worship,

attending to its own affairs, meeting its own simple expenses, and making arrangements for a place to meet in. Roland Allen rightly stresses the vital importance of the church being unassisted and left on its own in this character-forming and habit-forming period when tendencies towards self-reliance are formed; " If the propagation of the Gospel is to be at any time the spontaneous work of native Christians, it should be so from the very beginning " (p. 34).

*Second stage.* Meanwhile the prayerful and watchful interest of the members of the afore-mentioned church will all along have been directed to the growing offspring. They will already be assisting with literature, with prayer, and by occasionally despatching a senior member to lead worship, or a preaching band to visit and preach in the village.

AFTER this period of maturing, lasting perhaps a few years, the time may have come for the " arrival " of the new infant church and its official recognition by the nearest official body (in Methodism the circuit meeting, a quarterly authoritative gathering of representatives from an accessible group of churches, perhaps as many as fifteen to thirty in number in rural areas). An important and striking point should be noted here, that in this particular work, and unlike that obtaining in other Methodist areas, circuits have always, right from the commencement, been staffed and superintended by Chinese pastors or ministers. If, on this initial application, the meeting deems the new church sufficiently established, it may agree to grant the privilege of inclusion in the circuit, with the right to send a representative to the circuit meeting, and the duty of contributing to the circuit assessment. The new church will then be placed on the Plan, and a "local preacher" (namely, an accredited lay preacher) will be appointed to lead worship for a minimum number of Sundays at first, say, one per quarter, with a promise of a first instalment of pastoral visitation to follow.

*Third stage.* This period may last any number of years, and it is that of growth to full status. Plan appointments increase gradually from quarterly to monthly, from monthly to weekly. A very few ministerial appointments, say quarterly, will then be added. The Sacrament of the Lord's Supper will now be celebrated at the branch church instead of, as hitherto, at the mother church. A Christian Endeavour or other society may be formed to serve as a training ground for preachers and teachers. Already one or more young men may begin to take Sunday appointments at other churches in the circuit with a view to becoming local preachers. In truth, a new church has almost come fully into being.

*Fourth stage.* However, through all these years there will have been no special place of worship. If the converted house, rented room, or other improvised accommodation (perhaps a room in a dwelling house) proves satisfactory and adequate the members may remain content. Otherwise a start will be made towards planning for a new church building. Generally the site is the gift of a church member. The local building fund, supplemented by gifts from other congregations

in the circuit, other circuits, and even other local denominations, may be sufficient for all needs, though frequently it falls short, in which case a request for mission assistance can be put through the circuit meeting. After the church has been erected a house may be added (though sometimes the house precedes the church in order), for the installing of a caretaker, and for rooms for Sunday-school work, and subsequently, if they dare aim so high, for accommodation for a resident pastor. It is regarded as the top and last rung of the long ladder for a church to enjoy its own resident pastor, although in fact most of these men have care of several churches other than the one where the "manse" happens to be situated.

*The last stage.* (The sequence may not be followed in this precise order, as different churches develop in different ways.) The infant church itself is now in its turn becoming a parent church. This is not a sudden new development, for self-propagation and extension have usually been going on quietly from the earliest stages. It is a maxim of the method that the two processes of being oneself planted and planting others should proceed simultaneously. But there does come a time of joy and satisfaction when a church becomes the spiritual parent of others.

*Features to be noted*: the naturalness of the method; the economical use of funds; the simple apparatus employed; the responsibility planted fully and squarely on the infant church right at the outset, and, most important, the reversal of a common order of mission procedure, namely, postponing until later on, or the final stage, instead of introducing at the beginning, the following: appointment of a trained pastor, liberal grants-in-aid, provision of good premises, opening of a school, and so on. Many a church nurtured in the way suggested so flourishes that it never needs to ask for outside help, though when such assistance is available, it may be beguiled by the chance of getting something for nothing, in line with ordinary human nature, and makes its request, and so plants the seeds of degeneration. So, churches reared in this manner usually show the virtues of self-dependence (or a "sense of responsibility") in matters spiritual as well as material, in self-propagation as well as in self-support. It sometimes happens that when the last stage of a church's development is attained and the mission or synod gives aid unwisely, that the church's true prosperity begins to decline. I once carried out an investigation into the history and present circumstances of some 200 churches in our area. There were obvious difficulties in obtaining full information, but one or two rather startling conclusions did emerge. One was that such factors as the giving of aid, the appointment of a resident pastor, the proximity of a missionary, the possession of a proper building, bore no effective relation to the strength or weakness of the churches. Many static churches had resident pastors, while many churches with no external help were active and enterprising—but it was not uniformly so in either case. It is evident that spiritual vigour and expansion depend on other factors than these; and it is a merit of Roland Allen that he sets out to discover what they are.

Another significant fact needs to be recorded: the methods above described were practised in the same area by the Methodist Church, the China Inland Mission, and certain indigenous church groups separated from these. In 1930 as a result of changes in internal policy the Methodists substituted new methods more in accordance with those used elsewhere, involving a greater use of finance, organization, professional service, and the like. Despite increased support by the mission of the new methods the previous rate of expansion slowed down. Some improvements in standards of education resulted, but the numbers of churches and members remained stationary. It might be said in reply that there were other causes responsible, but for the significant fact that other denominations in the area continued the original methods and steadily multiplied.

A word needs to be said on the difficult problem of adopting such a system in place of another very different system. On the subject of the abandonment of methods of extensive mission aid and the adoption of the methods described, Roland Allen says: "We cannot establish a foreign church, and then at some moment say, 'Let us make it indigenous or native by a process of devolution. If the church is to be indigenous it must spring up in the soil from the very first seeds planted" (p. 2). Personal observation confirms that a complete reversal of policy however gradually applied is far more difficult than to begin on virgin soil. Perhaps the change can only be made through some remorseless compulsion or revolutionary enthusiasm, both of which conditions are today producing drastic reversals of policy in the Church in China, reversals that, though long overdue, have proved incapable of attainment by slow and methodical devolution.

*One final comment.* It will be evident to readers of this statement who are also familiar with Roland Allen's writings, that the methods used with such signal success in South-East Chekiang fail to conform with his requirements in all particulars.

FOR example, it has not been our practice to ordain a member of the new local church as its minister, whereas Roland Allen went so far as to urge the consecration of local bishops. Other divergencies will be noticed. The fact is that his writings have had no direct influence on policies adopted in this area, which rather developed naturally out of the situation. It is, therefore, the more striking that church expansion generally resulted just where the local methods corresponded most closely with Roland Allen's own theories and convictions. This gives them the additional force of practical demonstration.

## PRESIDENT EISENHOWER AND THE BIBLE

President Dwight D. Eisenhower is serving as the Honorary Chairman of the Worldwide Bible Reading programme that is sponsored by the American Bible Society from Thanksgiving to Christmas. President Eisenhower heads a list of distinguished citizens who compose the National Sponsoring Laymen's Committee of the programme.

This year is the tenth anniversary of Worldwide Bible Reading.

*From head-hunting to the Hallelujah Chorus*

# A Church on India's North-East Frontier

*H. W. Carter*

IN varying degrees most of the larger hill tribes on the India side of the Indo-Burma border have made a favourable response to the message of the Gospel. Garos, Khasis, Nagas, Lushais—all now have well-established Churches of varying maturity. Numerical growth has perhaps been most marked in the case of the Lushai Church, which in less than sixty years has gathered in about 90 per cent. of the people of the tribe. The Lushai Hills form the most southerly district of the province of Assam, and the people, conscious now of the strength of their Church, are beginning to make the claim that theirs is a Christian country.

This article will deal particularly with recent developments of the South Lushai Church, which is associated with the Baptist Missionary Society; but much of what is written will apply equally to the North Lushai Church.

On March 13th of this year the South Lushai Church celebrated the fiftieth anniversary of the arrival of the pioneer missionaries, Savidge and Lorrain. These two friends, whose tenacity of purpose brought them through many difficulties and disappointments to preach the Gospel to the Lushais for the first time in 1894 at Aijal in North Lushai, only remained there for four years; they then handed over their work, full of promise, to the Welsh Presbyterian Mission, and after furlough began a similar work among the Abors of North Assam. In 1903 they returned to Lungleh in the South Lushai Hills, where a tiny band of 125 Christians, of whom 13 had been baptized, were appealing for missionaries. The success in the North was repeated in the South, and from that time right up to the present day, throughout the whole of the Lushai Hills, the Lord has "added to the church daily such as should be saved." Nine out of every ten of the 200,000 inhabitants of the Lushai Hills are Christian.

One of the wisest things the early pioneers did was to encourage the South Lushai Church to be financially independent of the Mission from the very beginning. There have been difficult years when the pastors have sacrificed their salaries for one, two, and even three months in order to balance the budget; but since the second world war improved the economic condition of the country, this has no longer been necessary, and the present position is that the Church, in addition to being self-supporting, is also able to find considerable sums for education and for a missionary work of its own.

Consisting as it does of about 150 scattered congregations in a mountainous country entirely lacking in communications, the South Lushai Church has adopted the presbyterian form of government; and this has helped to establish a happy co-operation with the North Lushai Presbyterian Church, a co-

operation which has also led to the use by the two Churches of the same hymn-book and the same translation of the Scriptures. This translation, after many years of careful work done jointly by North and South, is now nearing completion, and the whole Lushai Christian community is looking forward with intense eagerness to the day when the whole Bible will be available in their own language.

As the Church needs no financial assistance, the Baptist Missionary Society makes its contribution to the building up of the Christian community in the spheres of education, literature and medicine. Thinking first of education, the Church owes a very great deal to the fact that throughout the whole period of the fifty years of its existence, the schools have been in the charge of the missionaries. With the help of government grants, primary schools have been provided in all but the tiniest villages, and middle schools have been centrally placed in well-chosen villages so that no child need travel far from his home for the three years of this post-primary course. Lushais are keenly alive to the benefits of education, and whenever Mission and Government have been unable to fill an educational need, they have been prepared to try to meet it by public subscription. The one high school in the South Lushai Hills was started in this way, and is still, in its sixth year, so maintained. So also are half the middle schools and a few primary schools.

It is not surprising, therefore, that the Lushais stand very high in literacy compared with other Indian peoples. A recent private census gives 42 per cent. as the literacy figure for the South Lushai population; for the Christian community only it would undoubtedly be still higher, and this accounts for the great demand for reading matter in Lushai. Mission printing presses in Aijal and Lungleh are busily engaged in producing Christian literature and school text-books, and other presses supply periodicals which are voraciously read.

DURING post-war years there has been a great advance in secondary education, resulting in a large increase of students wishing to proceed to college. With the help of a generous gift of land by a local chieftain, monetary gifts from Christians throughout Assam, voluntary building work by students and others, and sacrificial offers by well-qualified Christians to join the staff, a Protestant Christian College for Assam was started in 1952 near Shillong. Lushai students, whose only choice previously for a college in Assam was between a Government college and a Roman Catholic one, should benefit greatly by this venture.

One recent development, likely to be of extreme importance to the Church, has been the transference of the control of the schools from the missionaries to government inspectors. The responsibilities formerly held by two missionaries have now been assumed by a young but well-qualified and conscientious Christian Lushai inspector and his staff; and the secular nature of the schools, as government schools, must now be recognized. Religious instruction can no longer be given in them, and it will be for the Church through its Sunday schools to ensure that the coming generation does not lack

teaching in the essentials of their religion. To avoid complete secularization of the schools, the Church is maintaining a certain number of primary schools; and the Mission is still training teachers.

THE rapidly increasing literacy of the Church and the attention now being paid to higher education has brought into focus the need for well-trained pastors and church leaders. One of the younger pastors was sent to Serampore College for further training, and has just obtained his B.D. degree. Another young man, probably destined for literature work, has also nearly completed the B.D. course. For lay workers, who are the mainstay of this entirely rural Church, there is a Bible School at Lungleh.

Now that the mission influence in education has been curtailed, the people of South Lushai are hoping that a very old request for a missionary doctor will be granted. Until now the medical contribution of the Mission has been confined to work among women and children, conducted by missionary sisters. But government medical facilities are far from adequate, and many people in need of surgical or other special treatment travel eight days on foot to the nearest mission hospital, either to North Lushai or across the border to East Pakistan.

The last war, by bringing the Lushai country almost into the front line (the neighbouring Nagas, it will be remembered, suffered invasion), broke down its old isolation and brought it into much closer contact with the rest of India. The granting of independence to India and the natural desire of the Indian Government to retain the loyalty of the strategically placed hill tribes of the north-eastern frontier continued this process, and their outlook has been widened. A certain amount of autonomy is being granted to each tribe, and District Councils have been formed to take charge of such subjects as primary education, land and forests, and communications. This has given rise to political parties, and the Lushais have now to learn how to relate politics to religion. There are two main parties; one accepts inclusion in the new India, but has as the chief plank in its platform the abolition of the present hereditary chieftainship, while the other would retain the chiefs, but at first proposed secession to Burma. The second party was by far the weaker, and has now dropped from its programme the idea of leaving India. At election time the opposing parties pressed their respective views with great vigour, and church workers, younger in politics even than in Christianity, found that rivalry in political opinion was beginning to poison their relationships as fellow Christian leaders. However, it is interesting to note that the Lushais' leaning towards their old habitat, Burma, has shown itself in a considerable migration of some thousands to a colony many days' journey beyond the Burmese border.

Just as the Lushai Church was self-supporting from its inception, so has it been self-governing, the missionaries being no more than individual members of a large presbytery. Recently it was considered fitting to give Lushais more direct responsibility for the work,

educational, medical, and literary, which had previously been the care of the Mission. A Joint Committee was formed in 1948 in which Lushai members, chosen by the Presbytery, generally equalled and sometimes outnumbered the missionary members. The ensuing five years have proved how successful the experiment has been.

No writing about the Lushai Church would be complete without a reference to its singing. Articles and booklets have already been written with the title, "From Head-hunting to the Hallelujah Chorus," which truly sums up the transformation brought about by the coming of the Gospel to these hills. To an extensive and varied hymnody, both translated and indigenous, the Lushais have added the glorious music of Handel. The writer is in the habit of taking on tour with him a gramophone and a selection of "Messiah" records. Nearly every village visited greets him with the request, "Have you brought any 'Messiah' records?"; and later, when the congregation, old and young, have listened with wrapt attention to one of the well-known choruses—"Lift up your heads" or "Worthy is the Lamb"—there is often a plea for a repetition; "May we have that one again, please? There is a phrase *we* are not getting quite right yet."

Jubilee Day for the South Lushai Church has already been mentioned. Its most impressive moment was at sunrise; it had been arranged that the people of every village should assemble in the twilight following dawn at points from which the rising sun would be visible; and then, as the first golden streak appeared over the horizon, all the scattered groups ranging from a hundred souls or less to over a thousand, burst into the triumphant hymn:

"Jesus shall reign where'er the sun
Doth his successive journeys run."

BY its evangelistic zeal, first towards its own people and then towards its neighbours, the Chakmas, the Tipperahs, the Matus, and by the individual witness of lone Christian Lushais working or studying in other countries, the Lushai Church is seeking to bring about the fulfilment of this hymn. There are difficulties to be overcome, faults to be eradicated, lessons to be learned; but their reliance on the power of prayer is strong. Present-day conditions offer them and all the sister Churches of hill people on both sides of the Indo-Burma border great opportunities of extending the sovereignty of Christ at any rate in their immediate neighbourhood in southern Asia.

## DOWN THE WELL

Far off the beaten track a Canadian colporteur of the Bible Society was trekking along on a constant look out for possible readers of the wares he carried. While traversing one lonely district he came to a well. Down at the bottom of it a man was working, trying to get water for his family. As in another instance, there at the well conversation turned to the Book which tells of One who could give water to quench the thirsty depths of a man's soul. "Sir!" said the man down the well, "I would like a Bible in Finnish, but I have no money. Will you go to the house and ask my wife for the money." The colporteur found the house and the book was sold, and so that far-off household with four children, became possessed of a Bible, and the colporteur proceeded on his way.

*Many realize the importance of Christian literature. This describes one of the efforts to provide it*

# God's Confidence

*Philip A. Booth*

GOD has so much confidence in the message of the Gospel that He is prepared to remain invisible. From the material point of view, He has limited Himself basically in these days to the printed page. Whatever revelation we may see of Him in creation, the Church, or another life, our comprehension of it is defined by what is written. The true preacher of the Gospel tells forth that which is in the Bible and expounds it. For the true Christian the Bible is the channel of revelation of God and His ways, and the criterion by which professing truth is judged.

The message of the printed page and the faithfulness of the Holy Spirit combine to make known to man the salvation of God and to keep him in the way of truth. Many different streams of life-giving water may flow, but they all start their visible course from a Book. The confidence of God is justified. Millions live eternally, and yet "no man hath seen the Father," and comparatively few ever saw the Son. The written Word has been God's medium for many ages. He has spoken to us by a Son, but the knowledge of that fact He commits finally to paper.

Printing was invented to quicken the propagation of the Bible. Today we find the art sadly prostituted in many cases; even the Bible is used to spread error. Satan is well practised in his subtle work. But still God makes no visible manifestation of His Person. He relies, first of all, on the message of the Book.

How slow are His children to be Godlike in this way. Time and time again, we have more confidence in our presentation of the message than we have in the message itself. This may not be openly realized, but it is fact. We can test it.

Let us suppose we have contact with fifty people. Is it not true that, generally speaking, we would be more confident in their "hearing the Gospel" if they were spoken to personally by us than by any other means? Alternatively, if we have not confidence in our own approach to them with the message, would we not think more readily of taking them to hear a good speaker than of tackling the problem from any other angle? It would seem that the more earnest a worker is to make known the Gospel, the more he feels he personally must have contact from the platform, or face to face. But if our confidence is in the message of the Gospel and the faithfulness of the Holy Spirit—if we are like God in this respect—we are interested to a high degree in reaching as many people as possible with the message of the Gospel not only by preaching, but also by other means. Through the Word of God itself, or through the proven words of men and women of God, a comparatively small team can reach millions by means of literature. Our faith in the Holy Spirit to do His work will be expressed in a backing of prayer. Called to be intercessors, we shall be ready for sacrifice as we are

offered the privilege of "fellowship with Christ in His sufferings."

Many missionary authorities declare that present-day circumstances of rising nationalism call for an emphasis on Bible colleges and literature. This is certainly confirmed in one aspect by the experience of the Christian Literature Crusade. Unparalleled opportunities of reaching men and women with the Gospel message are open to us—if we use the printed page as our medium.

THE need is so vast, the temptation is to contemplate it and the vision of meeting it for so long that nothing is done. It is literally true that conference after conference could be called to discuss the need. This time will not necessarily be wasted. But the criterion of that would be the amount of action that was forthcoming. It has become our firm conviction that we must start meeting the need at *some* level. Compared with the need it may be ludicrously small—some people will smile—but the start is made, and the way is open for God to expand the work as He will.

Something of God's inner workings and the spiritual battles in the Christian Literature Crusade are outlined in *The Silent War*.* But the details of the outworkings are fairly well known. Initially, intending to do at least something to meet the need in England, Mr. and Mrs. K. R. Adams were led to open a small bookroom in a side street of Colchester, Essex, in 1941. Seven years later, they left to lead the work in North America. By that time other men and women had heard God's call to the work, and eight "centres" were operating, including a headquarters at Ludgate Hill, comprising administrative offices, studio and mail order department, as well as two large showrooms. More important still, some of the wider purposes of God in the Crusade had been seen, and the first overseas base had opened in Liberia.

Since 1948, eight other overseas areas have been opened, totalling thirteen centres. Three other areas are to be entered by the end of 1954. Four centres in North America and two in Australia are operating as Home Bases with the United Kingdom. Publication work has been done in a small way in seventeen different languages, and a number of missions assisted with their literature problems by subsidy and advice.

Many mistakes have been made in the course of the years, and many lessons remain to be learned. We have come to see that our main objective must be to reach men and women with the Gospel. That may sound a trite statement. But in literature work (as indeed in any form of the Lord's service) it is easily possible to become so involved with the means, that the hoped-for end is frustrated. Business methods, techniques, finance—things which must be handled in the Spirit as means to an end, can become matters about which the main activity is centred. Thus the spiritual objective of the work is largely clouded and the message almost dead letter. It is even not uncommon for a large secular trade to develop or modernistic literature to be handled on the excuse of the need for turnover. Although there is often a dividing line which is difficult to define, we have sought by God's grace to keep to a

*Obtainable from Christian Literature Crusade, 39, Ludgate Hill, E.C.4. Price 1s. 2d., including postage.

ange of sound evangelical literature. While recognizing the value of good secular literature, we see our work as that of presenting the Gospel and building up the Church of Christ. Even school materials are not handled unless, as in one area only at the moment, there is no other agency handling these. Thus every penny, every ounce of strength used, every life sacrificed, is directed to the main purpose committed by our Lord to the Church. Although related to many aspects of life, it is the risen Christ who is presented as the Saviour of the world through His atoning work at Calvary.

It has been found that in many fields outside Europe a European language can nevertheless be used to some extent. Generally there is at least some literature available in that language which has the thought-content suitable for the area in question. This opportunity is immediately grasped. Available Scriptures are also an obvious spearhead in any literature work. The problem of thought-content is no small one. Simple material is often necessary, but it must be remembered that many readers will be adults. Thus, adult ideas have to be couched in a limited vocabulary. We tend to confuse simplicity of expression with childishness. At all costs this must be avoided. The distribution arising from such opportunities forms a useful financial basis for vernacular developments; that is, if one recognizes the work as needing subsidy, especially in the initial stages. If the work is strictly a missionary one, this is almost inevitably the case. But we expect no financial return from missionary allowances, which, after all, are a subsidy to the field in question, and these European stocks can be financed from the home base.

ALTHOUGH each in its turn can be subdivided, there are five main methods of literature evangelism. Some are necessarily linked with the others. It must be remembered that distribution is the keystone in the arch of supply. These methods are by shop centres, colportage, mobile units, postal work and publishing. The last phase, of course, is dependent on at least one if not all the other methods of ministry, and must be understood to include everything involved in the production of a book or magazine from the initial manuscript to the final printed product. Each detail has its own interest and problems, but from the angle of policy possibly the printing of the book is a factor subject to most debate. Must we have our own press or use existing presses, mission or otherwise? Should the book be printed in the country of consumption, or can it be produced anywhere? What printing process shall be used? All these factors must be examined in the light of existing services and finance available, nationalistic feelings and number of editions or first or second printing. Illustration, both pictorial and verbal must also receive very special consideration.

As to methods of distribution, we feel that literature workers must be acquainted with all, as well as at least with the theory of publishing and printing. The running of a shop centre is not just merely standing in a shop waiting for people to come in. Control of stocks, right use of display and limited finance, balance of stocks—

all these and many other features can only be learnt by practice. Colportage calls for special vision and patience and one must be able to communicate this to others, for nationals will no doubt be the main force of colporteurs eventually. Mobile work includes book-fairs, market-work and such ministry, and the ability to deal with mechanical troubles may well be a deciding factor in keeping going in some areas. Postal work, with comparatively small overheads, can not only be a means of serving trade channels and distant readers, but it can also be a means of building up secret believers in countries of persecution. It calls for faith and vision, however, for packing parcels can be very dull!

Equipped with such knowledge and experience, we have found it best that our workers go into a country and for some time do approximately nothing! By "soaking" in the local atmosphere, making contacts with the church and those outside, one can begin to get the feel of an area after a while. Judicious use of any literature available in a very small way will give indications to follow. Local industry, climate, transport facilities and so forth will all be involved in the guidance given as to the eventual starting base and the method of distribution used initially. God-given wisdom is needed in all this, for while a shop or bookroom might be the best way of starting in one area, another may well demand personal colportage at first. In yet another, discreet advertising or newspaper evangelism may be God's way of giving contacts on which a literature programme may be built. Every age group must be kept in mind, and also the special interests of the community, especially those of the women-folk.

One dominant fact must be borne in mind in building a literature work. As quickly as possible it should be indigenous. How strikingly this aspect of missionary work is being brought home to us these days! It is equally essential if not more so, in literature work. The policy which demands that the foreign missionaries continue to play the largest part in a literature programme and organization is not working in the true interests of the local Christian community and people. It is admitted that often nationals will not do the work as efficiently as the foreign missionary, especially to begin with, but the honest and patient endeavour must be to put the weight of the programme on to national shoulders. Similarly in the matter of finance, the programme should be planned realistically with the object in view of making at least the continuance of the work (as opposed to expansion) not dependent on foreign funds. All this will take some time, and, in some areas, a long time. But the nearer it is attained, the more likely is there to be something with its roots in the soil of the country, and that therefore will stand if—one is almost caused to say when—the foreign missionary has to leave.

Literature work, to be fruitful in the Spirit, must be done in the Spirit. An all-out effort is required to turn the minds and hearts of an increasingly literate world to a knowledge of a living Saviour, and to fight back the propaganda of atheistic forces. It is a silent war, but it is a war which should be prosecuted with abandonment to God, and confidence in the message of the Gospel of Christ.

*The Missionary Task in the Islands is not done*

# Some Churches in the South Seas

*C. Stuart Craig*

AT the meeting at the *Castle and Falcon* in Aldersgate Street on the 25th September, 1795, when the first Board of Directors of the London Missionary Society was elected, it was resolved that the Society's first venture should be to send missionaries to "Otaheite, or some other of the Islands of the South Seas." The Directors were empowered, if they saw their way to prepare a mission before the next general meeting in May of the following year, to spend all moneys needful for the purpose. Other plans were outlined, but this one for the South Seas was to have priority, and it was pushed with such energy, and upheld by such faith and prayer, that within a year the venture was undertaken. On the 10th August, 1796, the *Duff* sailed from London with thirty missionaries, six wives, and three children. Writing of the farewell Communion Service which was held on the previous evening in the Haberdashers' Hall meeting-house one of the Directors said, "If ever God was present in the assemblies of His saints, surely He was present on that occasion."

The significance of this event for the Church and its world-wide mission was much greater than the mere starting of a mission to a specific geographical area. It fired the imagination, and stirred the heart. In it many heard the "Go ye into all the world" of our Lord.

But what were the fruits of this Gospel venture? Was the word confirmed with signs following? What are the Churches of the Islands like to-day? Are there special things in which they need our prayers, or special ways in which their experience lights up anew some aspect of the Gospel? These are large questions for a visitor to attempt to answer, even though he spend eight months moving among the Churches sharing their fellowship. But by the Islanders' graciousness and their very evident perplexity and need, and because I represented their "beloved fathers and mothers in the Gospel," I was allowed in a specially privileged way to be the recipient of their anxieties and hopes, and to share their struggle from within. It was an enriching experience, and some of it at least ought to be shared.

In the course of the years missionaries of the Society were at work in many island groups. Some of the groups were subsequently handed over to other missions, but the Society still maintains direct missionary service in—reading from West to East—Nauru, the Gilbert and Ellice Islands Colony (including the Phœnix Islands), the Tokelau Islands, Samoa, Niue, and the Cook Islands. Through the use of the Society's ship, *M.V. John Williams VI,* it was possible to visit almost every island of these groups, and to spend time with small village congregations as well as meet with church-assemblies.

Early in my tour I went up to Penrhyn, the most remote island of the Northern Cooks, to share in the centenary celebrations of the coming of the Gospel to the island.

As we made our way into the lagoon I had before me an extract from the log-book of the *John Williams I* in which Captain Wilson had recorded the experience of bringing the first preachers of the Gospel to Penrhyn. I also had an account of a visit made to Penrhyn by a renowned American navigator, Commander Wilkes, in 1841, in which he describes the inhabitants of Penrhyn as "the wildest and most savage-looking beings that had been met with." Captain Wilson saw them with a more compassionate eye and did not dwell so much on their ferocity, but he leaves us in no doubt about the grim condition of the island and its people. And as we dropped anchor there was acted a pageant which brought the first landing vividly home to me. We had a new pastor to settle on the island. His famous forerunner, Gnatikaro, had been thrice driven off by frightening savages with spears and yells, and his life only finally spared because an old woman adopted him as her son.

WHEN I went ashore the jetty was lined with a fine contingent of the Boys' Brigade, and there, with the officers and deacons of the Church, we stood and gave thanks to God for His grace in Christ, and for the coming of that saving word to Penrhyn. We marched up the sandy roadway to the solid and glistening coral-lime church, with the band playing "Onward Christian soldiers," and of the Thanksgiving Service and the Ordination which followed we could surely say, "The Lord was with us."

This sense of miracle—what was before the coming of the Gospel and what is through its coming—is never very far away in th islands. I was very conscious of i in Rarotonga as the congregatio of the Avarua Church in its *Uapo* (a very exuberant version of Social Hour) answered the ques tion put by its leader, "What proc is there that Jesus is the Light c the World?" Between items c scriptural singing with dancing different groups gave their unre hearsed answers. They spoke c the darkness and fear out of whic Christ had lifted them, of the peac and safety in which by His blessin they now lived, of their sword which had been beaten int ploughshares—and there was pointed reminder that my sittin alive among them was a sign tha the Light had shined among them Some time later I visited Sapapal where John Williams landed i Samoa to proclaim Christ and H salvation. I stood for a while b the memorial which marks th spot, and watched the crowd c devout white-clad worshipper filing into the church, and I r called conditions in Samoa in tha earlier day. There was a storm morning, too, when I wandered c the rocky foreshore of Nukulaela in the Ellice Islands recalling th miracle by which the Gospel cam It was at that spot, now calle Salvation Point, that Elekana landed, more dead than alive aft a drift of twelve hundred miles in canoe from the Northern Cook So the word was preached, and was with power.

As you fly over Samoa th churches stand out an impressiv feature of the landscape. The are many of them, and some a minor cathedrals. They occupy prominent position in the villag as does also the pastor's house, a all that centres round them form

most significant part of the life of the community. The Church and the Gospel appear much in ordinary conversation. The recent census showed that of the 83,000 people in Western Samoa only several hundred were in any doubt about their Christian affiliation. The Protestant Churches at 72% are losing ground slightly to the Roman Catholics at 20%: 6% belong to unorthodox sects. In the Cook Islands about 14,000 of the total population of 16,000 belong to the Cook Islands Christian Church which is associated with the London Missionary Society. In Niue and the Ellice Islands practically the whole population would describe itself as "L.M.S. Christians." In the Gilbert Islands the position is somewhat different, for of the 31,000 people the Roman Catholics have about 13,500, and the Gilbertese Church associated with our Society 16,000. Of these latter only about 4,000 are full communicant members. It is right therefore that in missionary records these island groups should be classified as "evangelized areas," in the sense that all the people have had good opportunity of hearing the Gospel, and the Church is strongly established among them.

But what is the spiritual quality of the Churches? As an institution the Church is evidently strong, but what is its inner life like, and how far is the total life of the community being brought into obedience to the Gospel? Certain judgements can, I think, rightly be ventured in order to give direction to our prayers.

Some anthropologists have given their opinion that Christianity is little more than a veneer in Polynesia. The Samoans and Cook Islanders, of whom I am mainly writing, are Polynesians. I do not believe that such pronouncement is true of them, and I would urge the overseas missionary work which they have undertaken—sometimes falling into a rut, it is true, but at others rising to great and sacrificial venture—as one good reason for opposing it. But I am well aware that the Gospel has not gone deep enough, that their apprehension of it is very partial, and that there are areas of life on which its impact has yet to be felt. Certain features of the situation give real ground for disquiet. This disquiet I know their own men and women of vision to share. When one of them said in the Church Assembly, "we have Samoanized Christianity too much and Christianized Samoa too little," he was speaking a true word. Something similar could have been said elsewhere, and surely also in some measure in the West.

THE Christians in Polynesia (and I felt this particularly among the Samoans) have a vivid sense of God's goodness to them in daily blessings, in life and health, friendship and food, the bounty of nature. This is perhaps not difficult to understand in a land as richly blessed as Samoa. But it is more than this, it is a sense of God's intimate dealing with them in these things, His nearness at hand to help. And it finds its expression very naturally in prayer on all kinds of occasions. It is a challenging thing, but it seems to yield privilege rather than penitence. The goodness of God does not seem to have led to repentance —which is a sign that it waits to commend itself anew to them in

the Cross, not in material blessings. There is here a problem we know well, the proclamation of the Gospel to those already superficially familiar with it.

There are many signs that the moral implications of the Gospel have not, as yet, been at all fully understood, nor its moral power felt. Individuals find it very difficult to take their stand against temptation. Many discussions with Island Church Councils turned on this point, but more attention was given to trying to get Administrators to remove things which constituted temptations, than in calling up moral resources to overcome them. There is a disposition to look upon the parable of the Prodigal Son as sanctioning the sowing of wild oats provided there is ultimately a return to the Father. The understanding of love is too sentimental, taking too little note of its righteousness. But these are things which ought not to surprise us, for the movement into the Christian faith was for the most part a communal one. Chiefs accepted it for a whole people, and the power of community still dominates life. There are bonds which still have to be broken by a new movement of the Spirit so that the Gospel may be taken more deeply into individual lives and win from them a much deeper personal commitment to Christ.

The Churches of the Islands have entered upon a very difficult and critical period. Before the old paganisms have been wholly overcome, or they have been able to come to really Christian terms with their culture, all kinds of new problems press in upon them. The vast stretches of sea no longer afford them their earlier isolation. The older folk for the most part cling to the old ways, the younger are bewildered. Spiritual understanding and resources are not sufficient for these things. Of this the more spiritually minded are well aware, and there is much talk of the need to lift the moral and spiritual standards of the Churches. There is longing and prayer for revival.

It is clear then that the missionary task in the islands is not done. The situation calls for missionary service of a high order, the kind of deeply spiritual colleagueship which encourages and sustains the island leaders in their struggle, which brings an ever-deepening understanding of the Gospel and keeps the Cross in the centre, which has perhaps more to say of the challenge of the Gospel than its comfort, and which calls for personal commitment to Christ at a deeper level than has for the most part so far been reached.

# The World To-day

*E. J. Bingle*

*Spontaneity and Dependence*

A RECENT conference in London of representatives of British missionary societies and of missionaries from overseas turned its attention to two related topics of primary importance, the spontaneous expansion of the Church and the problem of the dependent church. That these matters should be in the forefront of missionary discussion is at least a hopeful sign, an awareness of the work of the Spirit and a feeling that the older methods may have contributed to the sense of frustration in other areas.

The illustrations of spontaneous expansion came from two areas, South America and East Africa. In South America the remarkable evangelistic work of the Pentecostals, especially in Chile, and the phenomenal expansion of the evangelical churches in Brazil have been recounted in the pages of *World Dominion*, but they are worthy of further reflection and study since they have important principles to illustrate. They are a reminder that missionary work is not only a sowing of the seed, but also a reaping of a harvest of which the seed was sown by others or even in some inscrutable fashion which we do not properly understand. Ought we not to be looking for harvest; believing that the Spirit is at work not only in us or even in the Church only? At least the happenings in South America would seem to point this way.

Such happenings also illustrate questions of method. These movements are largely lay movements, the witnessing of ordinary Christians from the time of their conversion. They are indigenous movements, led by the people of the country and related to the local culture and tempo of life: an example was offered—the guitar had replaced that great evangelical stand-by, the harmonium, which has a strictly limited appeal which may—or may not—surprise us. These movements have been self-supporting from the start. They have achieved a large measure of unity without strict uniformity, which may also have a bearing elsewhere.

The East African example was the Revival which has sprung up in Ruanda, Kenya, Uganda, and Tanganyika, reports of which have also appeared in these pages. This is not strictly a movement of expansion: it is a revival within the existing Church. But it bears the same marks of spontaneity, of a harvest waiting to be reaped, of witness-bearing, of sacrificial giving, of New Testament faith and zeal. It is also a reminder that in the churches constituted as they are in Africa (and elsewhere?), there is a plain duty for evangelism in the simplest terms to begin at the house of God.

One other point was put by way of comment: these movements of the Spirit seem strangely linked to another fact of our time, persecution. Not by way of cause and effect, but rather by way of preparation—in Kenya the remnant which has withstood Mau Mau has been largely influenced by the Revival; in South America there are some signs of persecution—in Colombia, for example—and there may be more to come.

*A Voluntary Ministry*

The same conference also discussed the problem of the dependent church, a dependence which is largely financial as in India, but even where it is not financial, as in Africa, there are more subtle and equally dangerous forms of dependence. There is a dependence or rather inter-dependence which is entirely right and natural to the Church of Christ, but there are also forms of dependence which ought not to be. The discussion of this subject turned almost wholly on one issue, the possibility of part-time clergy: this was in some ways a mistake, since the problems of dependence are wider and deeper than this particular issue, but it is evidence that this problem of the ministry is deeply felt.

Here again it would seem that Roland Allen, a generation ago, had much to say that was seminal and yet produced little or no harvest at the time. His book on *Voluntary Clergy* has never been reprinted, unlike his other works which have run into three editions. Nevertheless the harvest is beginning to appear after a lapse of thirty years.

The Church of South India is engaged in a discussion of what is the place and functions of deacons within that church, a discussion led by Bishop Newbigin. The word "deacon" means very different things to an Anglican or a Congregationalist. Is it a lower form of ministry or a special kind of lay-service? Should it be paid or not? These questions are linked to the larger question of pastoral service and supervision: a "pastor" in the Church of South India may have ten or even fifty village congregations within his care, which is a task beyond any one man's ability. The time-honoured solution has been the provision of paid lay agents (evangelists) supported out of mission funds or even government grants for village schools: this system, whether it was right or not in the beginning, is now dead or dying and must be replaced quickly by some other system, lest a worse thing befall.

What that alternative is to be will depend largely on local conditions, but the problem recurs in all the continents, even in our own country, and it drives us back to two fundamental questions: (1) What is the essential witness-bearing work of the *ordinary* Christian and how can it be prepared and carried out? (2) What ministries within the Church require a highly trained, full-time service and what can be equally well done by part-time voluntary service?

*Religion in Working Clothes*

This phrase was used to describe the technique of the Mission to the Nation which has been carried on for six months, beginning in April, by the Methodist Church in Australia throughout the Commonwealth. Though a denominational mission it has been carried out with ecumenical goodwill; a united Christian witness was not considered possible owing to "the varying stages of development of the churches in Australia"—whatever that may mean. One feature of the mission has been its use of "neutral ground"—football matches (at half-time intervals), offices, factories, wharves, theatres, sports grounds, student services, a United Nations forum, a special meeting of bank employees. It is a "working-clothes" mission not only because it speaks to men and women where they work but also in terms of their work and their

concerns. One such concern is the enormous expenditure on pleasure: in a welfare state, Australia spends two and a half times as much on gambling, liquor and cigarettes as it does on social services, and its expenditure on these pleasurable items is £508,000,000 (Australian) for a population roughly the size of Greater London.

*Ecumenical Mission*

Some time ago we called attention to a growing development in the ecumenical field which went under the barbarous name of "ecumenical confessionalism." This was the grouping of churches of similar confessional or denominational families into world-wide organizations. The outstanding example of this has been the Lutheran World Federation which has rendered outstanding service in the field of inter-church aid, especially between the Lutheran churches of America and those of the Continent. It has also worked in Asia and Africa to bring the varied churches of the Lutheran confession more closely together.

The Lutheran World Federation has been moving into a fresh form of activity in setting up a Commission on World Missions, the purpose of which is to bring together mission boards and representatives of overseas churches in a common concern for Lutheran missions. Being Lutheran, this concern is partly doctrinal, but it also has its practical and ecclesiastical aspects. The carrying on of the former German missions in Tanganyika by Lutheran missions from Sweden, Denmark and the United States is a case in point. In this and other areas like India, efforts are being made to draw the diverse Lutheran churches into united Lutheran churches; the diversity arises partly from the homeland of the mission concerned, partly from differing emphases and practices within Lutheranism (for example, on episcopacy) and partly from local conditions. A further step is now being taken in the transfer of work from older agencies and the assumption of new work by the Commission on World Missions itself: this is taking place in Hong Kong and in Formosa.

These developments are of great interest and give rise to questions to which we have no answer, but which are likely to be raised increasingly in the future. In one aspect it is part of the increased denominational consciousness which has been one of the results of the ecumenical movement. To bring churches together is to make them more sharply aware of themselves as separate churches. The result has been to rouse the slumbering world-organizations of the Anglicans, the Methodists, the Presbyterians and the Congregationalists as well as the Lutherans. How far these developments will obstruct movements across the denominational frontiers is still an open question.

These developments in Lutheran missions raise questions for other missions and churches. Ought missionary organizations of the same (or similar) denominational pattern to come together in a single world-organization with common control and common enterprises? Ought younger churches to seek union on a regional pattern (as in South India) or a common denominational pattern for the whole country (a Lutheran Church of India has been proposed)? Is this the shape of

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things to come, or is it only one factor, possibly not the most significant factor, in the way things are being shaped for us? There is no clear answer: such developments carry their own specific dangers, and the whole Church is larger than any denomination and requires the contributions of many denominations to complete its wholeness—that at least we are sure of.

*Open and Closed Doors*

The old distinction between closed lands and open ones in missionary strategy has been gravely upset by the events of the last twenty years. The erection of various curtains—iron, bamboo, silk—has in effect closed some open doors, while some of the closed doors appear to be opening. One case is Nepal, the home of the Ghurkas in the Himalayas. The integration of Nepal with India has meant the partial opening of that closed land, not indeed to Christian missions but to the outside world with political and business concerns. It appears that educational and medical missions under Christian auspices may be allowed into Nepal, though none is so far known to have established itself. Different types of mission have been in preparation for some time past. It is clear that Nepali Christians, of whom there are a number outside Nepal, would have to be the leaders in such enterprises, though foreigners might be permitted for specialized work.

It is worth recalling that Nepal was closed to Christian missionary work as far back as 1777 at a time when Christian missions were beginning their expansion in India. The door now seems to be opening again but it is by no means fully or securely open.

Tibet has remained obstinately closed to Western infiltration, despite rare visitors such as the Austrian climber who lived there for seven years.* But Tibet is now open to Communist penetration from China and who will dare to deny that in some strange providential way Communism may yet prove a *praeparatio evangelica?*

*The Gospel in Iraq*

Iraq appears but rarely in these pages not from a lack of concern but of information. We are all the more grateful to the recent report of the Reformed Church of America mission which works in the Middle East. The work is carried out in a country which has achieved independence only within recent years and has yet to discover the springs of responsibility and character which can bring stability to a new State. There are two centres of work, one in the large city of Basrah, the other in the smaller city of Amara in the marshes. Here in the report is once more the emphasis on reaping, of reaping where others sowed and of ploughing where one would have liked to sow. Baptisms do take place and new converts give faithful witness. Tragedy occurs at times, as when a young Arab woman was baptized and was subsequently forced into marriage with a Moslem and taken to live a hundred miles away. The chief means of approach are by teaching English, the use of films (*The King of Kings* made a deep impression in both centres where it

* See *Seven Years in Tibet,* by Heinrich Harrer. Rupert Hart-Davis, London, 1953.

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# Loyal to the Bible

AS the object of the Mission is to extend the knowledge of the Gospel, it is a fundamental law that the following doctrines be prominently taught by the Agents and publications of the Mission. They are given "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." "All have sinned, and come short of the glory of God." "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us." "Except a man be born again, he cannot see the Kingdom of God." "The blood of Jesus Christ, God's Son, cleanseth from all sin." "Being justified by faith, we have peace with God through our Lord Jesus Christ." "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." "Without holiness no man shall see the Lord." "Ye are sanctified—by the spirit of our God."

(*Extract from London City Mission Constitution*)

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was shown) and above all in medical work; women's meetings and clubs continue to bring varied contacts and needs. Iraq begins to take shape as a welfare state, especially in education, but the scope for medical work seems unlimited. The life of the local church gives rise to concern as it makes its impact on a world which is both remarkably friendly to some kinds of mission work and deeply hostile to Christian decision.

In the neighbouring islands which continue to be distracted by oil and the vast influx of wealth and foreigners which follows, the work of the Mission goes on quietly and not without effect.

*Converts or Traitors?*

The State of Israel has been undergoing several blizzards, economic and cultural, which arise partly from its aim of unlimited expansion and its uncertainty as to the basis of the state, religious, cultural or racial. Inevitably these tensions affect such Christian work as remains in Israel, but the Jewish attitude towards Christian work is by no means uniform. Its most startling expression was an edict issued in December, 1952, by the Chief Rabbinate against Christian missions in Israel, which began with the words: "Over four hundred emissaries of Satan, missionaries . . . among them baptized Jews, traitors to their origin, have settled like a swarm of locusts on the land."

The State of Israel has declared, through its Prime Minister, that it is committed to complete freedom of religion and opinion within the limits fixed by the security of the State and the honour of the individual. Such denunciations might seem to fall outside both these exceptions.

There are others within the State of Israel who are concerned to defend genuine religious freedom, though they are strongly opposed to Christianity. Such persons are sharply critical of this edict of the Rabbinate and recognize that Christianity is committed by its very nature to carry on missionary work.

The real problem which the rabbinical edict raises is in the words "traitors to their origin." Does the Jew by being baptized cease to be a Jew and a member of the State of Israel? The Rabbis would presumably answer Yes, but others would not be so positive. There has been a group in Israel which has tried to combine their Jewish-national position with their Christian religious convictions. There is a tension here which is difficult to maintain or to avoid without abandoning one element in the tension. Thus it is said that there are numbers of Jews in Israel who would become Christians if they could be helped to leave the country. It has still to be determined how far citizenship and religious conviction are coterminous in Israel; there are Jews as well as Christians who would deny it, just as there are Jews who wish more strongly to affirm it in theory and practice. Can the Christian convert find a place within Israel or is he to be adjudged as a traitor?

*A Word from Egypt*

The position of foreign missionaries in Egypt has been precarious for some time and difficult decisions have had to be taken whether to go or stay. A recently

# For Christmas to *be* Christmas...

. . . there must be so many things. Carols, presents, stockings, puddings, a tree . . . and, for young and old alike, a feeling of home, of being with people who love and understand. No one in our care goes short of this last ingredient ; but will you help us to see that the others are there too, for all in our great family? Christmas gifts will be most gratefully received by General Albert Orsborn, 113 Queen Victoria Street, E.C.4.

# The Salvation Army

published letter from a missionary in Egypt may throw some light on this situation:

> You will all have realized something of the tension that prevailed for some time owing to the breakdown of negotiations over the problem of the Canal Zone. This, too, has brought up questions in one's heart as to whether it was wise to go on with things, for if war resulted all our work would be endangered, if not in vain. Some of us were advised to leave the country, especially the women and children. . . . After prayerful consideration, with meditation on the Word, one was led to stay on whatever happened . . .so the work has been able to proceed without let or hindrance. I am glad to report that we have in no way whatsoever been inconvenienced, nor have we noticed any resentment at all in anyone.

*On Missionary Mobility*

One of the words which sounded clearly at Willingen last year was that the Mission should once again become mobile and so recover its freedom of movement and initiative. Something of this mobility has been forced on missionaries who have had to move in recent years, but this was not perhaps the desirable kind of mobility. The contrast between mobility and its opposite has been brought home by the reading of two biographies, one of St. Francis Xavier, the other of Amy Carmichael of Dohnavur.* The one is of the restless friend, colleague and disciple of Ignatius Loyola, moving across Europe and then round Africa and Asia to the farthest limits of Japan and dying off the coast of China while seeking an entrance to that closed country—all this not in our relative ease of movement but in the sixteenth century. By contrast Amy Carmichael started with the China Inland Mission, went to Japan for a while, but finally settled in India, never to leave it, living and working in one place, concentrating on one task, the work for *devadasis,* the temple girls (and also later the boys) who are a blot on Hinduism. Both were persons of abnormally strong character and personality, both had been laid hold on by Christ (albeit in diverse ways and differing contexts), both were missionary to the core of their being. Xavier with no gift for languages could make himself barely understood; his memorized scraps of Christian teaching in Malayalam and Japanese hardly conveyed to his hearers his real meaning, yet his personality held men. Amy Carmichael working in a predominantly Tamil area built up a carefully articulated organization of homes and schools and hospitals —and a chapel—within which these rescued children could grow to a mature if somewhat sheltered Christian manhood and womanhood. Xavier could rely up to a point on the far-reaching Portuguese empire of his time; Amy Carmichael to some degree on the British *raj.* Yet, if one can judge at all, it is the one more distant in time who seems more contemporary, while the work and outlook of the other appears more localized, more unlikely of repetition in any generation but her own. Mobility in missionary work is not the only essential factor but its recovery is very urgent for our time and our world.

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* *St. Francis Xavier,* by James Brodrick, S. J. Burns Oates, London, 1952. *Amy Carmichael of Dohnavur,* by Bishop Frank Houghton. S.P.C.K., London, 1953.

*Preliminary Notice.*

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# Points to Ponder

It is a sign of the times that the subject of racial and ethnic tensions is one of the themes to be discussed at the Assembly of the World Council of Churches next year. It must be remembered that the individual plays an inescapable part in human relations. See Editorial.

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A story of social redemption by the Salvation Army is given in "In Devil's Island," page 325.

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The aborigines of Australia are coming into the world dominion of Christ. See page 329.

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In the midst of tension the duty of the Church remains the same—to witness to Christ. See "Through Chinese Eyes," page 335.

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An all-out effort to promote Christian family life in Burma is described. See page 340.

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The first ecumenical work-camp ever held in India. See page 345.

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If fully proclaimed the Gospel can meet all the needs of all the people. See "The Gospel to a Rural People," page 349.

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Theories on missionary methods are reviewed in the article "Spontaneous Expansion—A Chinese Example," page 355.

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Christian hill-tribes on the Indo-Burma border have great opportunities for evangelism in southern Asia. Page 361.

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Some of the problems and experiences in providing Christian literature are related in "God's Confidence," page 365.

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In the South Sea Islands the situation calls for missionary service of a high order. The challenge of the Gospel, as well as its comfort, must be presented. See page 369.

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News and views on the world situation are given in "The World To-day." page 373.

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